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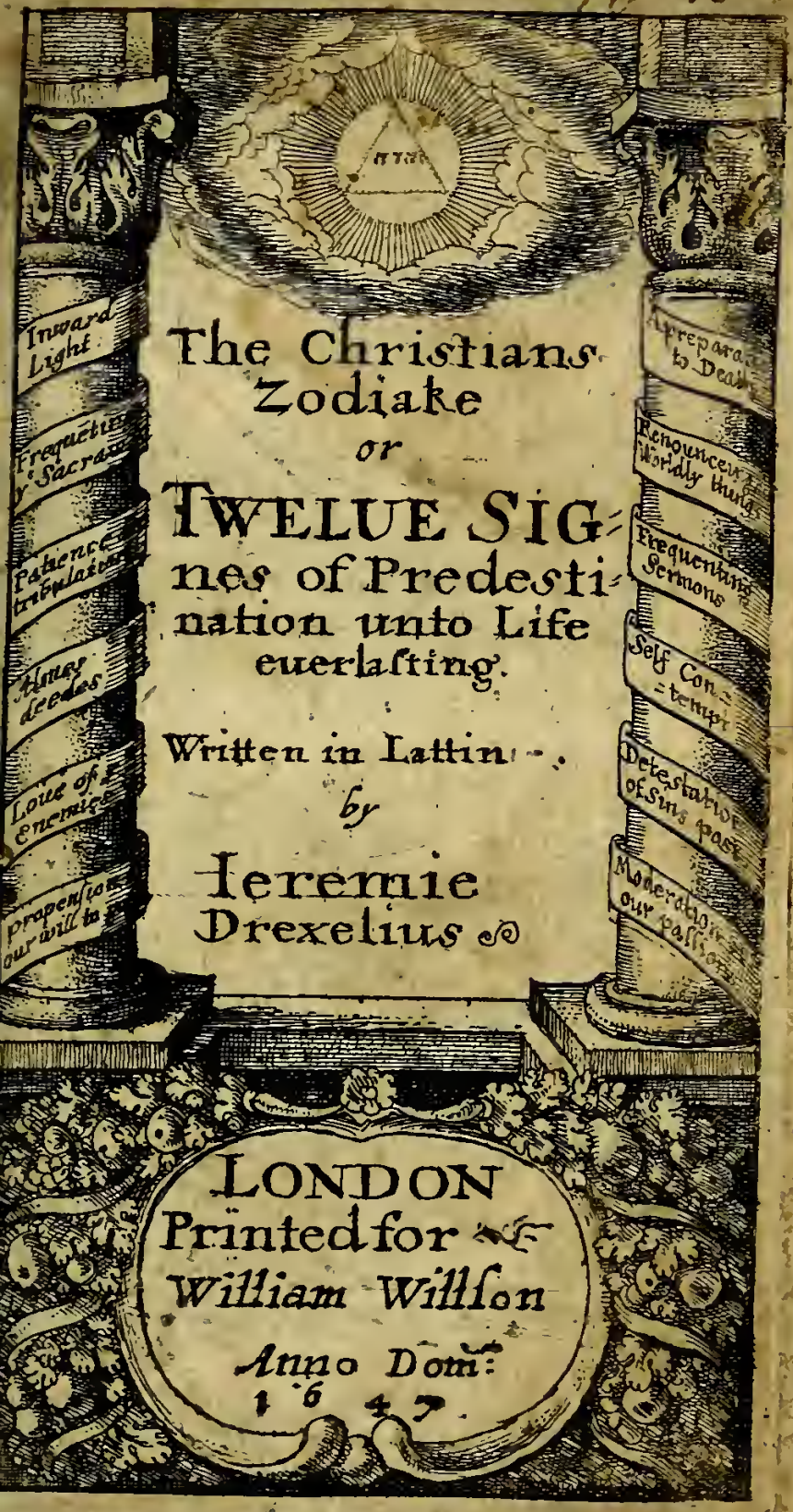

The Christians Zodiake or TWELUE SIGnes of Predestination unto Life euerlasting.

Written in Lattin

by

Ieremie Drexelius

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The Author to the Reader.

I *Present thee here* (*pious Reader*) *with* 12 *signes of Divine Predestination, collected at spare houres out of the sacred Scriptures and holy Fathers; which for the helpe of memorie beare each one their* Device *or* Impres *in the front of them. This Glasse, if thou shalt take daily into thy hands, to dresse thy self therein, and diligently mark how many of these signes thou discovereſt in*

thy ſelfe; whether all, or none, one, or but a few, thou wilt be able (if thou altereſt not thy courſe) to give a near conjecture in whether booke thy name bee written, either of Life, or Death: which bookes are for the preſent ſhut up, not to bee opened, till the laſt Generall day; when thoſe, who ſhall not be found recorded in the book of Life, ſhall be caſt into the dreadfull lake of Fire: whereas thoſe, whoſe names are regiſtred in Heaven, ſhall participate of a joy, which neither knowes a Meaſure nor an End.

Series Signorum.

I.

1. THE *first signe of Predestination*, *is* An internall light; *which beares for it's* Device, *a burning Taper. The* Motto *is:* Thy Word is a Lanthorne to my feet, and a light unto my paths, *Psal.* 119.

II.

2. *A readinesse to dye. The* Device, *A dead mans Scull. The* Motto: I desire to be dissolved, and to be with Christ. *Phil.* 1.

III.

3. Frequentation of Sacraments. Device, *The sacred Eucharist: The* Motto: He that eateth of this bread shal not dye. *Joh.* 6.

IV.

4. Contempt of worldly things. *The* Device, *A bare Altar dispoyed of all its ornaments. The* Motto *is:* But what things were gain to me, those I counted losse for Christ. *Phil.* 3: 7.

V.

5. Patience *in the midst of long affliction. The* Device, *A Rose tree. The* Motto: You are blessed who weep now, for you shall laugh *Luke 6.*

VI.

6. Frequenting of Sermons. Device, *A Fig tree. The* Word *is:* The wise man shall increase his wisedome by hearing. *Pro.* 1.

VII.

7. Almes deeds, *bestowed with a tender affection. The* Device, A Balsome tree. *The* Motto: God hath committed the care of his neighbour to every one. *Eccl.* 17.

VIII.

8. Selfe contempt. *The* Impres, *The* Cypresse tree. *The* Motto: Unlesse you become as little infants, you shall not enter into the kingdome of Heaven. *Mat.* 18.

IX.

9. Love of our enemies. *The* Device, Two thwarted Lances, combined with an Olive wreath. *The* Motto: bee not vanquished by evill; but by good conquer evill. *Rom.* 12.

X. De-

X.

10. Deteſtation of our paſſed ſinnes. *The* Device, A rod and Scourge. *The* Motto: I will come preſently to thee, and remove thy candleſtick out of its place, unleſſe thou doe repent. *Apoc.* 2.

XI.

11. Propenſion of our will to Good. *The* Device *An Anchor*. *The* Motto: I have inclined my heart to fulfill thy ſtatutes for ever. *Pſal.* 119.

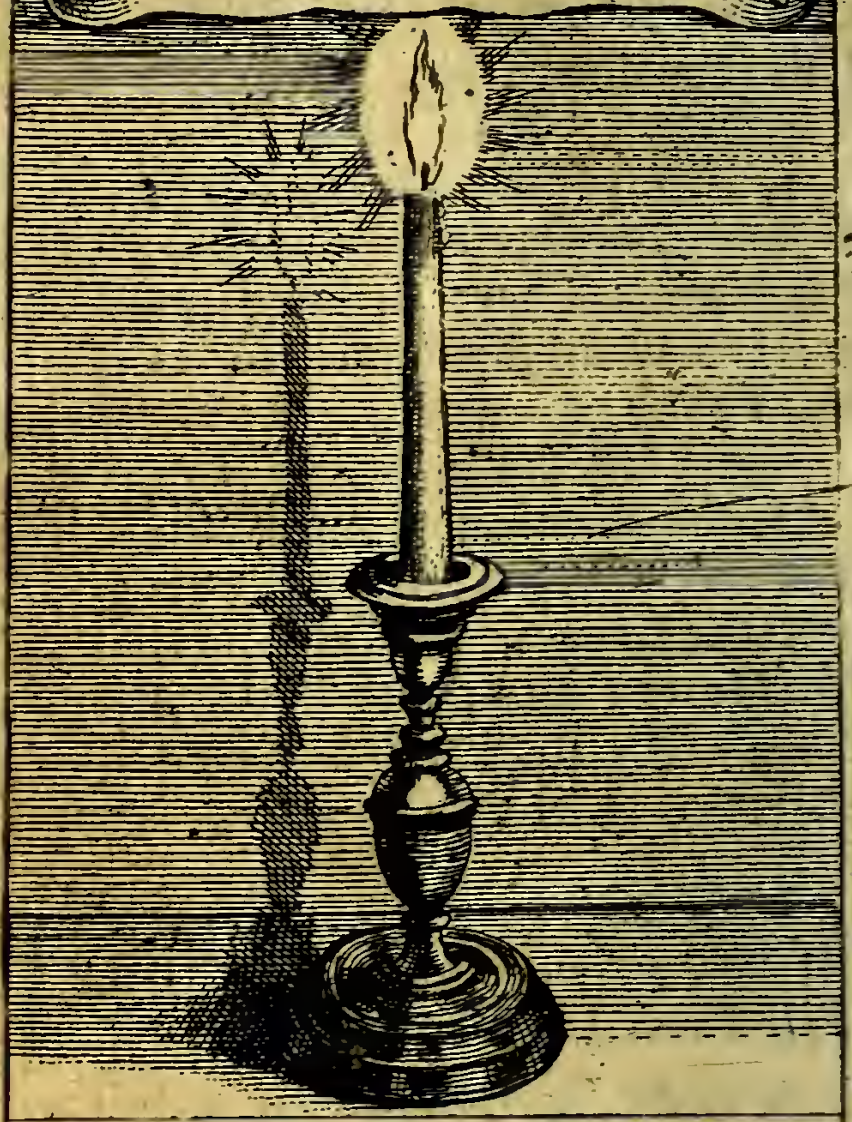
XII.

12. Moderation of our paſſions, or the victory of temptations. *The* Device, *A ſtrung Lute*. *The* Motto: Thy deſire ſhall bee ſubject unto thee, and thou ſhalt maſter it. *Gen.* 3.

The Coronides *of the* Zodiake, *Is a ſhort diſcourſe of the ſcarcity of the Predeſtinate.*

Embleme 1

Inward Light



Thy Word is a Candle unto myfeete & a Light unto my pathes. Pſalme, 119 V. 105

The Christian *Zodiake.*

The first Signe, of *Predestination,*

Is a *Burning Taper.*

The Motto: *Thy word is a Lanthorne to my feet, and a light unto my paths.* Psal. 119.

BY the burning Taper is set forth *that internall Light*, which so farre forth shewes us Gods benefits, the worlds vanity, lifes shortnesse, sins filthinesse, the fading shadowes of all plea- Psal. 119.

sures; that, whosoever begins to see them, breaths after heaven, and cries with the Kingly Pro-
Psal. 41. phet, *My soule thirsteth for the strong God, for the living God: When shall I come and appeare be-*
Psal. 4, & 88. *fore the presence of God? There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us: and in this light of thy countenance will we walke.*

1. A Matter to teach us, there is within us, the light of Reason; which God of his bounty, deriving from his own countenance, hath placed in the better part of man: and this light doth not onely distinguish us from beasts, but makes us like unto God. This light imprinted in mans understanding, is an indelible Sermon, which teacheth us, *not to doe that to another, which we would not have done to our selves*; inasmuch as we can hope for from another, none otherwise than our selves have done to others *With what measure ye mete, it shall bee*
Luke. 6. *meted to you againe.* Hence it is, that

that wee muſt neither violently nor deceitfully impaire either the goods of others, or their chaſtity. This light ſhewes us all the creatures, and (though darkly) God himſelfe the Creator, having all things perfect, moſt bleſſed, eternall, ſufficient for himſelfe and all others, the beginning, middle and end, which dwells in the light that none can approach unto; in his works and guifts, no leſſe amiable than powerfull, whoſe Will and Work are the ſame: he which is all mercy and goodneſſe; yet an holy, ſevere, incorrupt Iudge, and not to be flattered: He which is all Iuſtice, whoſe ſhape and greatneſſe is beyond expreſſion; whoſe like neither may wee ſee, nor conceive that at any time we ſhall ſee. All pleaſant and beautifull things compared with him, be no better than meere darknes, and a poore ſhadow; which lovely tranſcendant beauty delights in nothing more than to be beloved. This light manifeſts unto us the works of our Creator

tor, the interchangeable rule of day and night, the star bright eye of the Heavens Maiesty, the long iournies of Sun and Moon, earths fruitfull wombe, the spatious compassings of Rivers, the dreadfull Lordship of the Sea, the severall kinds of living creatures, and the increase of fruits. All which, God made without hands, or any labour: onely he willed that they should be made, and they were made.

Also this light of Reason and Faith shewes mans chiefest happinesse to consist in this, if as much as is possible hee become like his Maker: for like unto like is ever acceptable: and surely no livelier image is there than that which is most like him whose image it is. But this shall be not here, but in another place, in another world, in the land of the living. *Nondum apparuit quid erimus, &c. It is not as yet apparent* (saith St. *John*) *what wee shall be, onely this we know, that when he appeares, we shall become like unto him, in that wee shall* 1 John 3.

behold

behold him truly as he is. From the thought of this, seconded by refulgent light, the will conceives an incredible content, hope raiseth up its self to a most eminent height, and the affection mounts up, all inflamed unto Almightie God; for what can be more ravishing sweet unto a soule, than to consider its selfe, the lively Image of so infinite a beautie, and have the assurance that it is most deare to its resemblance. But this light is not so bountifull of its raies to every one, for which reason, the royall Prophet, who well knew by experience, that all were not participant of this consolation, doth congratulate with himselfe, for so high a preroga- Psal. 88.
tive, *Signatum est super nos lumen vultus tui Domine. O Lord* (saith he) *the light of thy countenance is impressed on us, thou hast given me joy in my heart*, not in the hearts of others, but in mine owne, and of such onely (O thou soveraigne goodnesse) whom thou hast predestinated to eternall life. For this we will gladly walke

walk in this light of thy countenance, and rejoyce in thy Name all the day long, for being delivered out of darkneſſe, and rendred capable of underſtanding every day more and more of thy holy will, and by a dearer and ſtraighter bond of alliance united unto thee. *Beati ſumus ô Iſraël, &c.* Baruch. 4. *O Iſrael how bleſſed are we* (ſaith the Prophet) *to have thoſe things manifeſted unto us, which are pleaſing to Almighty God?* And *Job* when all both in heaven and earth did ſeem to conſpire againſt him, yet remembring of this light, was not a little comforted. *Splendebat lucerna eius ſuper caput meum, &c* Iob. 29. *His lampe* (ſaith he) *did ſhine over my head, and I did walke in darkneſſe by the light thereof: Wherefore you* (ſaith the Sonne of *Syrac*) *who feare the Lord, love him, and your hearts ſhall be inlightned.* Eccl. 4. *Lux veſtra in tenebris orietur, &c.* Iſay. 5. *Your light ſhall ſhine forth in darkneſſe, and our Lord ſhall beſtow upon you a perpetuall reſt, and replenish your Soules with ſplendours.* Whereas

if

if you once ſeparate your ſelves from God, you will bee involved in Egyptian darkneſſe on every ſide: *Nam error et tenebræ peccatoribus concreatæ ſunt*: for errour and darkneſſe are joyntly created with wicked men.

The 2. Paragraph.

TAlia dixerunt in inferno hi, qui peccaverunt. *This was* Wiſ. 5. *the Diſcourſe of ſinners in hell,* and tell mee what was their diſcourſe, O holy Spirit? for it will appeare no vaine nor idle curioſitie to bee inquiſitive what the damned ſay in hell, and for us who are ſo covetous of newes, what is done in this Kings Pallace, in this Princes Court, to heare what is done in hell, if it be not ungratefull, will much leſſe be unprofitable, eſpecially ſince theſe are no uncertaine humours, ſuch as commonly paſſe currant in reporting newes; What therefore are the diſcourſes of the damned? *Ergo erravimus, à viâ veritatis, & Iuſtitiæ* Wiſ. 5.

lumen

lumen non luxit nobis. Therefore we have erred (say they) *from the way of truth, and the light of righteousnesse hath not shined upon us.* Therefore we have erred: This is the consequence, but where is the antecedent to it? *Venite & fruamur bonis, quæ sunt; vino precioso, & anguento nos impleamus, & ne prætereat nos flos temporis, coronemus nos Rosis, antequam marcescant; nullum pratum sit, quod non pertranseat luxuria nostra. Come* (say they) *and let us enjoy those commodities which are; let us take our fill of pretious wine and sweet perfumes, and let us not lose the flower of our time, let us crown our selves with Roses before they fade away, let no meddow be untravers'd by our riotousnesse.* What could Kine or Oxen doe more, than invite one another in this manner unto the flowry Meddowes? And this is the antecedence they put in the world, unto the consequence, which they make in hell. What miserable Logick is this? Where they made

their

their antecedence, there they ſhould have added the conſequence, and when they ſaid, *come let us enioy thoſe commodities which are*, they ought inſtantly to have concluded: *Therefore wee have erred*, ſince either wee muſt repent in this life, or burne for it in the next; this is a place to repent our ſelves of our ſins, and not to make no end of ſinning, wee are rather now to thinke of Croſſes than delights, here wee are put to fight, wee muſt expect to triumph in another place. *Therefore you have erred*, it is a good, and true conſequence; but all too late, *and the light of righteouſneſſe hath not ſhined upon you*, and what is this light of righteouſneſſe? If it bee righteouſneſſe, as Lawyers affirme, to afford every one his right, then is it likewiſe a part of righteouſnes. to ſet a right value and eſteem on things, whence that light of our Soule, whereby we d ſcerne what account we are to make of them, is deſervedly ſtiled the light of righteouſnes; our underſtanding,

and

and this is that which the damned so lament they were deprived of. To judge of pleasant wines, to crown their heads with choise garlands, to please their palats with exquisite fare, and pursue their pleasure through every pleasant grove, none were more exactly skil'd than they; but that all these pleasures were no ways to bee preferred unto eternall ones, they wilfully chuse for to be ignorant of. They were so addicted to their vaine, and ignominious pastimes, as all the joyes of the blessed seemed of small moment, but compared to them, they affected so passionately their delicious Wines, their Banquets, Roses, and Voluptuousnesse, that they ever dared to contemne the felicity of heaven, and made no account of all eternity in comparison of that liberty of sinning which they had; but this was a most unjust esteeme of things, as the light of understanding evidently declares, which teaches us to prize eternity at so high a rate as for its sake alone to

despise

deſpiſe all other things. *Therefore you have erred*, the event doth plainly ſhew it, *and the light of Righteouſneſſe hath not ſhone upon you*, now it is too apparant. Many there are, who whilſt they obſtinately follow their depraved wayes, refuſe utterly to learne what it is to goe aright, but are content to be ſo miſled by their wilfull and ingratefull ignorance: and ſuch as theſe were you, O yee miſerable wretches, wherefore now crie, and howle, for you are like everlaſtingly to ſing no other note, but *ergo erravimus, therefore wee have erred, therefore the light of righteouſneſſe hath not ſhined upon us.* This is the ditty of the damned ſoules, this is the mournfull ſong they ſhall ſigh forth for all eternity.

The 3. Paragraph.

O Christians, therefore take heed that you deprive not your selves of this same heavenly
Baruc. 1. light, *May our Lord bestow upon us his vertue, and inlighten our eyes*, for by the least glimpse of this light of understanding, it wil be no hard matter to apprehend, that wee are not to make more account of men than God; of riches then of conscience, nor to set more by humane favour, than divine; that no pleasure whatsoever is to be preferred to heaven, nor these instable things unto eternall ones. And truely saies St. *Chrysostome. He can find nothing on earth to bestow his affection on, who hath but once savoured of celestiall things.*

This light of understanding our good God was pleased should shine most plentifully on St *Austins* soule, *when being advised* sayes he) *to make reflection on my self, I entred into the inmost of all my selfe, and there saw with such*

such an eye as my soule afforded me, the Invariable light of God, which whosoever knowes, doth know eternity, and I perceived my selfe to be so farre estranged from thee, in an uncouth land; and not much unlike to this light of understanding, was that light of devotion, of which St. *Bernard* peaketh. *Beseech for thy selfe*, (sayes hee) *the light of devotion, a bright Sunny-day, together with a Sabboth and repose of mind, where like on old souldier priviledg'd with rest, for his long service, thou maist passe over all the labours of thy life, without any labour at all, in running with a dilated heart the way of the Commandements of God, whence it will arrive, that what at first thou underwentest with force and bitternesse of mind, thou shalt afterwards performe with much sweetnesse and consolation*; to which likewise the royall Psalmist invites us, where he sayes, *Accedite ad eum, & illuminamini. Taste and behold the sweetnesse of our Lord.* And this is the delightfull light of heart,

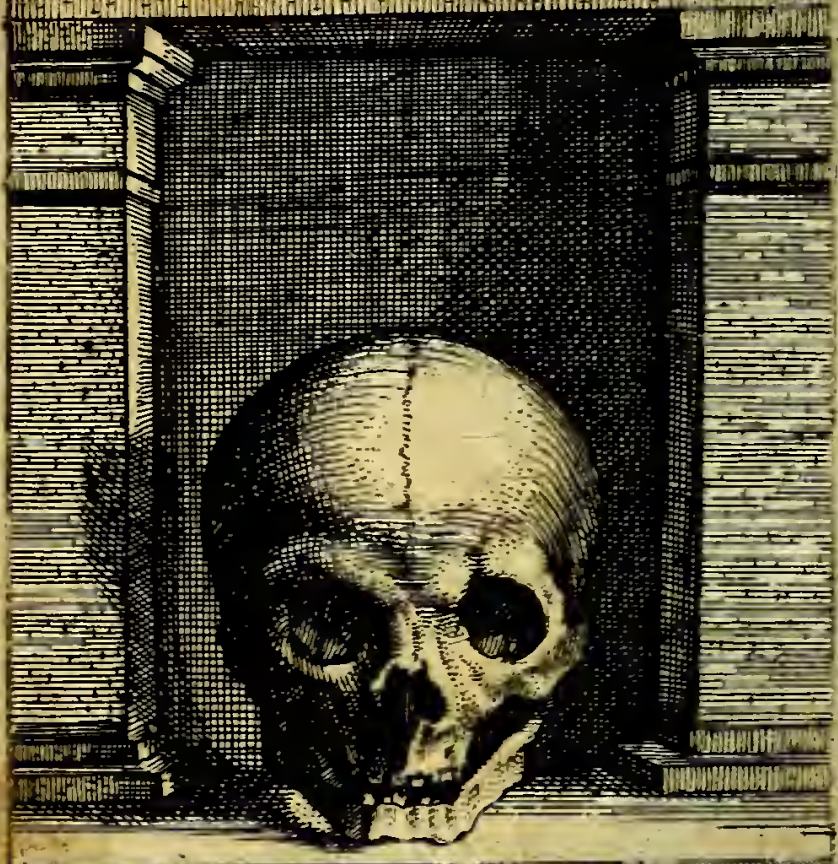
heart, that flame burning with the very spirit of pleasure, which God makes us every day more and more partakers of, and with proportion to this light inkindled in our bosomes: God, who is incapable of all augmentation, and and every way immense, doth yetafter a wondrous manner receive increase himselfe.

* * *

The

Embleme II.

A preparation to death



I am in a Straight betwixt two, having a Desire to depart & to bee with Christ. Phil. 1. V. 23.

The second Signe
Of Predestination,

IS *a readinesse to die,* which is signified by *a dead mans Scull,* with these words, ; *Coarctor è duobus desiderioum habens dissolvi, & esse cum Christo ; I am* Phil 1. *in a straight betwixt two, having a desire to be dissolved, and to be with Christ. Et vos similes estote hominibus expectantibus Dominum suum, &c.* and be you (sayes our Saviour) like to men awayting their Lord at his returne from some Nuptiall feast, that when he comes and knocks, they may straight wayes open unto him. Then sayes St *Gregorie*, it is that our Lord doth knock, when by visiting us with any grievous sicknes, he denounceth unto us that death is neere at hand, and then wee readily

open unto him, when we entertaine his summons with a friendly welcome: That guilty person makes small haste to open the Iudge the doore, who dares not issue out of his bodies prison to meet with him, neither can hee with any security behold his countenance whom he knowes he hath affronted in such unworthy manner, whereas he, whom his hopes and actions have rendered secure, will presently open unto him when he knocks, he wil be glad, and take it for an honour that hee calls him, and be cheerefull in the midst of teares, in consideration of his future recompence. Why then doe we not desire (with the Apostle) *to be dissolved and be with Christ*, seeing it is every wayes better, than to live here prolonging of our wofull banishment. It is impossible that he shou'd dye ill, who hath lived well, neither on the contrary that he should dye well, who hath lived ill, and what is our life, which wee are so fearefull to be deprived of,

Phil. 1.

Psal. 119.

but

but a ſcene of miſeries, a ſea of miſeries, where, in what ſhip ſoever we embarke our ſelves, whether decked with gold, ſilver, and pretious ſtones, or but ſimple wood, alls one, there is no avoyding of the ſwelling waves, of being often daſhed againſt the oppoſite rocks, and oftner grounded on perillous flats and ſholes. Happy is he who hath paſſed this dangerous ſea, happy he who is ſafely landed in the haven, and hath no more reaſon to complaine, who chances to dye before he is well ſtruck in yeers, than one for comming too ſoon to his journies end. Why then ſhould we feare death which is but the end of our labors, the beginning of our recompence? It is the judgement of God upon all fleſh, which none in former ages could ever avoyd, nor ever will in any enſuing times, all muſt follow as many as went before, and we are all borne on this condition, for to tend thither where every thing muſt go. Death is the end of all, to many a remedy, and every

good mans wish, as being to godly men, no other than a deliverance from all paine and griefe, and the utmost bound beyond which no harm of theirs can advance a pace. What madnesse then were it in us, to oppose our selves to such an universal decree of Almighty Gods, to refuse to pay a tribute, that is duely exacted of every one, and pretend to an exemption that is granted to none? How much more sublime is the *Christian Theology*, which teacheth us to make life the subject of our patience, and death of our desires. The Swan if we will believe *Solinus*, lives ever groaning and sorrowfull, and onely sings, and rejoyces upon the poynt of death, and so it becometh the godly to doe, who are to depart to the fruition of an endlesse joy. So did that white aged swan holy *Simeon*, welcome his approaching death with this melodious song, *Nunc dimittis & c Lord, now lettest thou thy servan depart in peace*: and why then shou d we lament when this poo cot

Solin de mirab. mundi.

cottage of ours doth fal to ruine, as if we were ignorant that when this house of earth, our habitation here, decayes, God will prepare us a better one in heaven, a house not made by hands, but an everlasting one.

The first Paragraph.

WHosoever lyes in a hard, and painfull bed, makes little difficulty to rise at any time, onely they seek excuses and delayes, who lye lazing in their softest downe, and are unwilling to forgoe their warmer nests. Is thy life irk ome to thee? I trust then thou wilt not be sorry to passe to a better one; hast thou thy hearts content? in my opinion then it is high time for thee to close up thy dayes, before thy prosperity overwhelme thee (as it hath many more) with some disasterous ruine at the last: Wherefore (sayes *Tertullian*) we are no wayes to fear that which

secureth us from all other feares. God delivers that man from a long torment, to whom he allowes but a short terme of life. Which consideration made the holy Martyr Saint *Cyprian*, when the Emperour *Valerian* pronounced this sentence against him: *We command that* Thracius Cyprian *bee executed by the sword;* to lift up his hands and eyes to heaven, and cheerefully answer, *God be everpraysed, who vouchsafeth to deliver me from the fetters of this body of mine.* St. *Ambrose* could not but wonder at some, who when they were to die, would rather expect till they were thrust out by force, than leave their bodyes prison willingly; and what is there in this world & life, sayes he, but strife, with anger, lust, and gluttony, and the like? Of the same opinion was St. *Chrysostome*, when he demands: O man, what canst thou say? Thou art invited to a Kingdome, to the Kingdome of the sonne of God, and art thou so stupid to stand shrugging a

Lib. de bono mortis.

Hom. 1. ad Colos.

it like a lazy sluggard, and doubt whether thou shouldst accept of it or no? If thou wert dayly to expose thy selfe for such a fortune to a thousand deaths, oughtest thou not to encounter with them all? And whilest there is nothing, thou wouldst not attempt to gaine some petty Princedome on the earth, wilt thou not outdare a thousand swords, wilt thou not leap into the fire, to become a joynt-inheritor with the onely Sonne of God? nay out of a too inordinate love unto this body of thine, thou dost even lament and weep for to bee taken hence, and clingst unto the poore commodities of this present life; can it be that death should appeare unto thee such a horrid thing? Without doubt the negligence, and pleasure thou livest in is the cause thereof, for those who live in misery, desire nothing more than to be freed from the thrall of living, and flye away to rest. Me thinks we can be compared to nothing more fitly than to birds,

sluggish young ones, who by their good wills would never leave their nests, and yet the longer they abide in them, the more faint and unweldy they become, and with good reason I compare this present life to such a nest, whose best materials are straw, and dust, for shew me your most magnificent Pallaces, and even those Courts of Princes which shine the brightest with burnisht gold, and precious stones, and I will account them nothing superiour to the swallowes nest, since at the first approach of winter you shall behold them all come dropping downe.

Even so (S. Chrysome *thou golden Orator*) even so it is, at last they must all fal indeed, and we for company, and for the most part they are the safest who get the sooneſt downe. In which regard the wise man congratulates with the Iust, that he was ravished away before malice had infected his understanding, and the *Angels* so sharply reprehended him who shewed such unwilling-

nesse

neſſe to dye: *You are afeard to ſuffer* (ſayd he) *and will not depart, what ſhall I do with you?* He hath no faith of the future reſurrection, who makes no ſpeed to a better life. If our houſe threatned us with ruine, ſhould wee not all avoyd it preſently? if our Ship in the midſt of a ſtormy Sea, ſhould be in danger of making wrack, would not our longing wiſhes be all ſet on land? In this world we heare the fearefull cracks of ruines every where, the dreadfull roring of Stormes and tempeſts on every ſide, and why then doe we not ſeek to make for land? Why doe we not retire our ſelves unto our heavenly Father for ſecuri y, where all our deare friends expect our comming, ſecure of their own ſafety, ſolicitous of ours? O happy dead who die in our Lord, in that they reſt in his boſome as if they dyed, and in that delightfull ſlumber do dye no otherwiſe, than if they went to reſt. So St. *Steven* in the midſt of ſuch a violent ſhower of Stones, of ſuch a noiſe and murmur of thoſe that ſtoned Acts 7.

him, did notwithstanding fall a-
sleep in our Lord, as the Scripture
Iohn 11. testifieth. The like our Saviour
himselfe affirming of *Lazarus*,
whom he loved so well, *Lazarus*
Deut. 31. *amicus noster dormit*; So *Moses*
the holy servant of Almighty
God at his appointment dyed, and
even as a tender mother kisses her
child thats sleeping in her armes,
and with deare imbraces laies him
downe to rest, so there wants not
some who affirme that passage of
Scripture to beare such a sence as
if God should have taken *Laza-*
rus, like a sleeping infant in his
armes, and in midst of his tender
kisses, and imbracements, layd him
Psal. 116. downe in *Abrahams* bosome, as
in a bed to rest: for so, *cum dedit dilectis suis somnum, ecce hæreditas Domini*; *when hee hath layd his beloved to sleep, behold* (hee bestowes on him) his inheritance;
thrice happy are such dead as
Apoc. 4. these, of whom the Spirit can say,
from henceforth now they rest from their labours, for their works follow them, no otherwise than servants
doe their Lords, children their Pa-
rents,

rents, Noble men their Princes, & attend upon them even to the very throne of God. They usher and conduct them to Gods supremest Court, where never any attendants under their ranke and dignity are admitted in; whosoever then is predestinated to everlasting life, will prayse death as the most excellent invention, which nature hath, as knowing that they can arive unto it by no other way. And such a one who is alwayes prepared to dye, will keep himself in appetite by such like Discourses as these.

The 2. Paragraph.

WHy should I feare to dye; 'tis but to goe the way which my Fathers went before, nay more, the common beaten road of every thing: What priviledge is this, which I alone of all others doe pretend unto, when I doe shunne to dye? Had I not better doe that willingly, which I must doe whether I will or no? since the performance is light of that which is willingly

willingly undertaken, and necessity gives place, where our will becomes a party. Rather why should I not imbrace that willingly, by benefit of which I shall cease to be mortall, which I have unwillingly beene so long, I received my body upon no other condition, than to restore it backe againe, and am to restore it for no other end than to resume it againe to my more commodity. I have been detained hitherto from beholding of my God, onely by the tardinesse of my death, which is but the fore-runner of that better life, and that day which so many stand in feare of, as the last of all their life, is but the birth-day of an eternall one; and I take it no wayes heavily, that the Sunne sets upon me here, since I expect the dawning of a light againe, which never shall be obscured by any gloomy night. O how gladly shall I embrace that day, which shall assigne me my habitation, and replant mee in Paradise, delivered from hence, and loosned from those bonds which detaynd

detain'd me here so long? I am not ignorant that I stand guilty, and convicted of many crimes, but thy mercy, O my God, is an Ocean, and a boundlesse sea: into which death shall bee no readier to precipitate me off of this turfe of earth, whereon I stand, than I to commit my selfe unto the vast bosome of so deare a sea, as shall set a period to all the miseries of my mortall life. O God, that death would mend its pace; it can never come so suddenly, so at unawares, as not to finde mee ready, and desirous to goe to rest; I am not such an enemy of repose to bee sorry when a holy day comes, which may bring with it a cessation from troubles and afflictions, but will rather rejoyce for so good an opportunity, of shutting up this wretched shop of life, fraught with so many and innumerable miseries, to shake off the heavy yoak of death, and fortune, and begin with a day which shall never end in night. O what happy tidings will it be to heare, that my King calls for mee out

of

of this prison where I am, and ranks me in a state of higher dignity. Open but the cage unto a bird, and there will be no need to chase it out, but it will flye out of its owne accord: Even so I will willingly issue forth into those azure plaines, as one who long since have beene over-cloyed with life. Touching the place, or hour of my death, I am nothing solicitous, let him who made mee dispose of me as hee please, his wil shall be both the rule of life and death to me, neither can I expect any thing of him, who is all goodnesse, but the best. And is it not in the potters hands, aswell to frame the vessell on his active wheele, as to new mould it, if it seem good unto him? I am a vessell of that great potters making, and what reason have I to complaine, if he who made me please to unmake me? or to speak more properly, to make me new again, and render mee happy, who was miserable before? Is hee pleased to have me live? then I will live as long as it pleases him: Is he

he pleased that I should dye? I I will not desire to have my death respited a moments space; both my beginning and ending are wholly depending on his holy will. Wherefore I will not onely embrace willingly, but also gladly whatsoever he shall ordain. *Mihi vivere Christus est, & mori lucrum; for unto mee to live is Christ; to dye is gaine.* I love thee, O my most amiable God, & desire yet to love thee more ardently: O that my heart might wholly melt away in the flame of such a love, since nothing can make me happy beside thy selfe. And when and where, O my God, shall I take my flight hence unto thee? I will follow thee, O most loving father, and at neerer distance thou shalt call mee, the more readily I will obey thy call. Phil. 1.

The third paragraph.

THis feeling he hath of death, who desires to bee transported unto heaven, and live with *Christ*, neither

neither is this such an uncouth thing, for as a Physitian (sayes *Theoph, lact*) when hee perceives his patient to have an aversion from the food and physick which he doth prescribe, doth first take an assay of them himselfe, to incourage his patient to an appetite; so Christ vouchsafed to taste first of death himselfe, that Christians might have no horrour of dying after him. And why then dear Christian, tho thou be of nature never so timorous at the apprehension of death, wilt thou not put on such a resolution, as that which I have set before thine eyes, and with an assured and undaunted mind, burst forth into
Psal. 116. these exclamations; *Calicem salutarem accipiam, & nomen Domini invocabo. I will receive the cup of salvation, and call upon the name of the Lord.* I cannot deny but it is a bitter one, yet it is no other than that which my Saviour drunk of unto my health, upon his bloody Crosse, and left to me to pledge. It is no other than that fatal cup of death, which

Christ

Christ dranke out of his owne free election, and all others must drink of inevitable necessity, and why then should I alone refuse it? All whose lives have a beginning must likewise have an end, but to begin a fresh a life againe which never shal have end. What a vaine feare then is this that startles me? what a silly pensiveneſſe that tempts my constancy? *Calicem, quem dedit mihi Pater, &c.* and shall I not drink of the Chalice which my father hath presented mee withall, which Christ himselfe hath drunke of to me, and fild me out again; am I a mortall man, and shall I not learne to die? *Alexander* lying once dangerously sick, some of his friends more solicitous than needed for his health, advised him to beware of *Philip* his Physitian, as one who had a designe to poyson him. The King, the next time the Physitian visited him, with a potion he had prepared to administer unto him, did no more but receive the potion in one hand, and reach him

out

out in the other the letter to read, containing the advice which his friend had given him, and whilst he prepared himself, to drinke it off, hee stedfastly regarded the Physitians face, to note whether in the reading thereof he might discover any signes of guiltinesse, but perceiving the innocencie of the man, from the constancy of his countenance, without any more delay he drunke it up. In this manner receiving that cuppe which Christ my onely Physitian and Saviour hath ordeyned, and presented me withall, to cast me into a profound, and quiet sleep, I will fasten my eyes upon my Physitian whilst I drinke it off; I will stedfastly regard the countenance of my crucified Lord, wherein I shall read written in lively Characters the countenance of that infinite love he beares me, and with a constant and unappaled mind will I drinke it up: which will conferre so much the more of health, the more affectionately

nately I shall welcome it. And thus (deare Christian) death when it arrives, will easily be overcome, if before it arrives, we arme our selves against the feare of it, by often revolving it in our memories.

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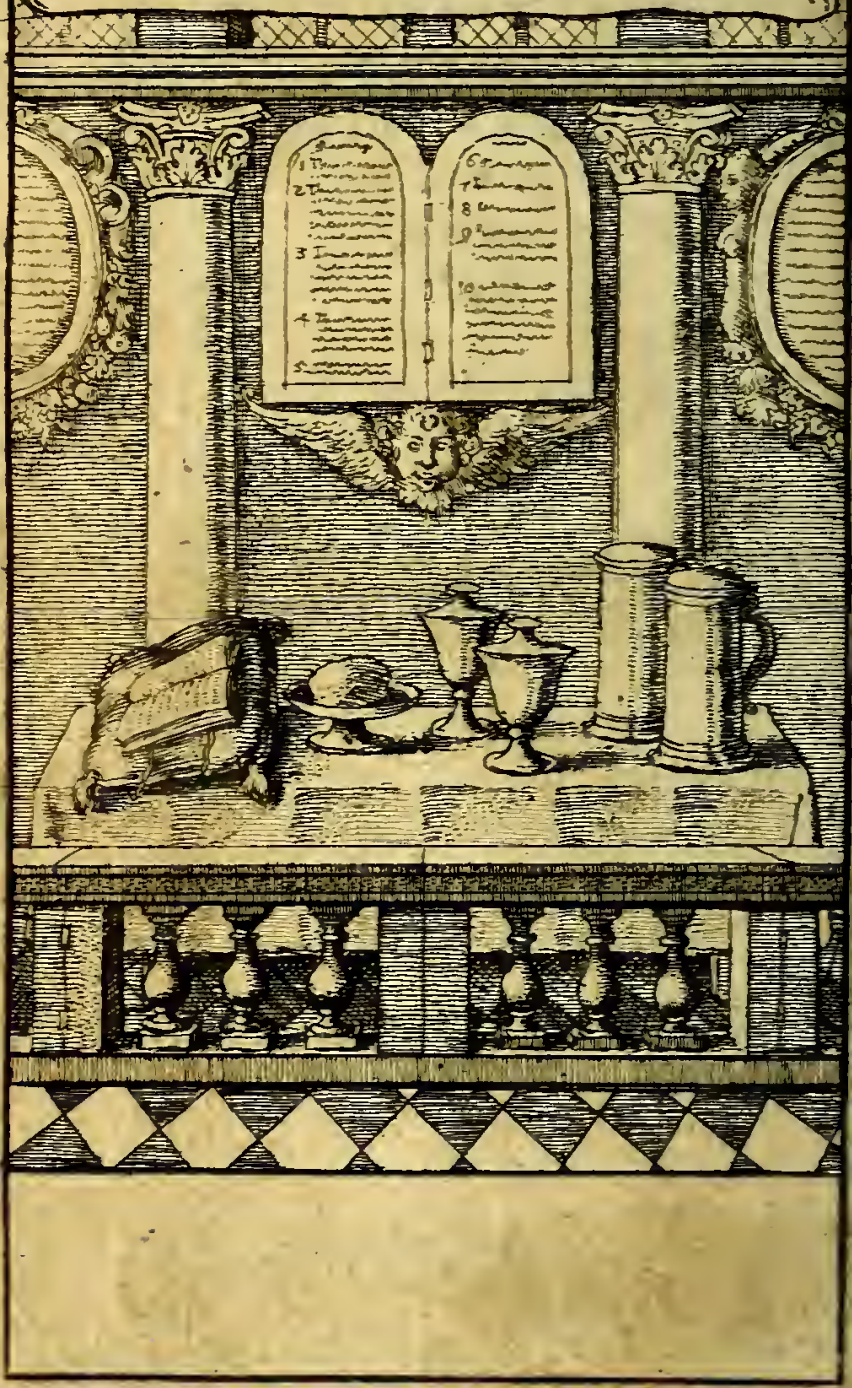
The

Embleme. 3.

Frequenting of y^e Sacrament.



The third Signe,
Of Predeſtination,

IS the *frequent uſe of the holy Sacrament*, which is expreſt by the ſacred Euchariſt. The words, *Hic eſt Panis de cœlo deſcendens, & ſi quis ex ipſo manducaverit non moriatur. This is the Bread that came downe from heaven; he that eateth thereof ſhall not dye.* It is ſaid of the ancient Chriſtians, that they perſevered in the doctrine of the Apoſtles, and communion of breaking bread, as it hath beene piouſly obſerved, that with proportion, as this cuſtome grew cold in the primitive Church, ſo their fervour of Spirit, the fire of Charity, and conſequently all ſanctitie decayed. It is wonderfull how the devill beſtirs him here, and what plots the crafty

crafty enemy hath on foot, to divert as many as is possible from the frequent use of the holy Eucharist. What barres doth he not set in our way, what pretencions, what impediments doth he not devise to hinder us? Now he suggests unto us doubts in poynt of faith, which when he sees us with a kind of horrour to reject, he then perswades us to abstaine for reverence sake, or would make us believe, that we should find the more gust in it the more seldome we frequent it. If this does not take, he proposes to our imitation the example of some (otherwise good Christians) who in this are nothing so assiduall as they ought, then he objects what men will say, and what offence they may conceive thereat; now he will pester you with a world of businesse, now store you with plenty of strange cogitations, and scruples of conscience, and now againe set you at mutuall jarres with others, whilst he blowes the coales of hate and dissen-

dissention. He renders ones minde dry and aride, and soaks out of it all gusts of spirituall things, and others troubled and disquieted: so that nothing is more irksome unto it than to put himselfe in way of preparation to the holy Sacrament: In a third, if he can prevaile no other way, he musters up whole troups of extravagant thoughts, that so at least he may exclude him from this sacred banquet. Some other there are againe whom he deceives under I know not what religious pretext, and perswades them at least to defer it, though not to omit it quite: and thus the wicked impostour coynes a thousand false pretences, and shift, to deferre from day to day the frequentation of the holy Sacrament, and heaps delay upon delay, addes purpose to purpose: appoynts this day, then the next, whilest in the meane time both weekes, moneths, and yeares are passed over by us without repairing unto our Maker, unlesse it be very

very

very rarely, and then too only of force and neceſſity.

The firſt Paragraph.

Luke 14. ET *ceperunt omnes ſimul excuſare*: *and they began all to excuſe themſelves*, ſaith the Goſpell. This had bought a farm, this a yoke of Oxen, that other was newly married, ſo that none is at leaſure to repaire to Chriſt: but examine theſe excuſes, and for all their faire gloſſe, you will find them meere ſenceleſſe ones, for what were it for one of us, for a ſhort houres ſpace to leave his cares at his farme, his oxen in the ſtable, and his wife at home, and apply our ſelves to that which ſo neerely concerneth our ſalvation; If wee were requeſted to prune a vineyard, or to till the ground, we might with good reaſon chuſe rather to ſleep at home, than work abroad: But when we are invited to a banquet, to be gueſts of our Saviour Chriſt, where our food is to be no other than himſelfe,

to

to excuſe our ſelves, and refuſe to goe, ſhewes a moſt ruſticall behaviour, and ſpeakes us either extreamly mad or impudent. We ſhould appeare right *Adams* off-ſpring, if we ſhund God Almighties ſight, when he were angry, but to avoyd him thus, when out of his great mercy he beholds us with ſo gracious an eye, when he calls, and lovingly invites us to his Table, ſo richly furniſhed with all celeſtial rarities, is the part of brute beaſts, and not of men. But to ſet off our excuſe with a fairer colour, we pretend nothing diſhoneſt, or leſſe becomming us, as theft, adultery, or the like, but excuſe our offence and negligence with as faire pretences as can be imagined. For what harm is there ſay you, in matrimony, and the ſolicitude of our domeſticall affaires, in buying cattell, purchaſing of land: and what good can there be in theſe, when once they avert us from the ſoveraignſt good of all, from our ſoules ſalvations? We are ſo to

cherish our bodyes as our soules receive no detriment the while, so to purchase land, as not to deprive our selves of Heaven; when we are invited to this great supper, we ought presently to goe, laying aside the care of all other things, no thought of our farmes, our oxen, our wives, no solicitude of any businesse ought to interrupt us then, when we entertaine discourse, at this royall banquet with the King of Angels, but also many many times we become so impudent as not to be ashamed to answer flatly, *non possum venire*, I cannot come, and what is that but to say, *I will not come*; Oh deare Christians, is this the way think you, to obtaine his favour? miserable as we are, and to none more injurious than to our selves what is this but to flye from the fire when we freeze for cold to abuse our Physitian when we lye desperately sick, the more needing his helpe, the lesse sensible we are of our owne infirmity, and to have the sweet and

del

delicious Manna in loathing, whilſt we paſſionately long after *Garlick* and *Onions*. God formerly ſignified unto the people of *Iſrael* by *Moſes, that they ſhould gather Manna every day, except the Sabboth, on which they were appoynted to take their reſt*. This holy Sacrament is our *Manna* by infinite degrees more excellent then theirs which wee may take our fill of during our tearme of life, till the Sabboth of death invite us to our reſt. But what doe we the while but imitate our firſt parent, for as he ſayes *Gerſon)* not eating of the tree of life whilſt hee might, was afterwards juſtly puniſhed in being debarred to eate of it, when he deſired it; So we behave our ſelves ſo faſtidiouſly, as we will not approach unto this holy refection, whilſt we may, but whilſt we gladly accept of the laſt invitation to anothers board, we never come to this of our Saviour, but very rarely and much againſt our wills. We are negligent in nothing ſo much as

in the point of our salvation in this we are onely careleſſe, in other things we are vigilant enough. For this reſpect God in theſe words ſends us to ſchoole unto the Ant, *Vade ad formicam ô piger, & diſce ſapientiam. Goe O thou ſluggard unto the Ant, and learne wiſedome of her.* This little creature can tell onely by inſtinct of nature, that winter is no fit ſeaſon to make proviſion in, and therefore it provides its ſelfe of food in the ſummer, which it hoords up till then, how far more diligent ought we to be than they ſince our Saviour commending unto us this food of immortality, doth affirme that, *Si quis manducaverit ex hoc pane, vivet in æternum. If any ſhall eate of this bread, hee ſhall live eternall.* Wherefore thoſe who are predeſtinated to this eternall life never ceaſe to make proviſion of this vitall food, againſt the winter of enſuing death, and this was his intent who bequeathed the Sacrament unto us, not to be adored

Prov. 6.

adored, but to nourish us, and as we maintaine our bodies health, by duely receiving of our corporall food, who otherwise by that naturall heat which is predominant in us should be consumed away, so likewise the soule by repairing often to this f od is conserved in life, which otherwise would be destroyed by the impure fire of his concupiscence. Hence it is that Saint *Innocentius* so carefully admonishes us, to take heed least by deferring too long the receaving of this holy Sacrament, wee might incurre the danger of a spiritual death And S. *Hilarion* to the same effect, it is to be fear'd (sayes he) least those who farre absent themselves from the body of Christ, be likewise far estranged from their salvation; For whosoever abstaines from sinning, ceaseth not to communicate, but this is that which we desire, this is but our common impediment, we rather chuse to abstaine *from holy communion, then from sinne, and will sooner leave*

of to frequent this table, then our lewd behaviour. Even this way which of all others our Saviour invented as the most sweet & efficacious, we cannot be brought to correct our manners, and amend our lives. We believed the lying Serpent affirming to us, we should become like to God, and yet hardly credit our Sav our the truth it selfe, who assures us that by eating of this food, we shall be changed into him, *Qui manducat meam carnem & bibit meum sanguinem, in me manet, & ego in eo,* Our Saviour Christ appoynts us to receive this Sacrament in memory of his death, and who can doubt but he commends withall the often frequenting it, yet we who on the one side cannot but approve his ordination as most just, on the other transgresse it by our tardy receiving it. All the holy fathers commend most earnestly unto us the frequent use of this holy mystery, and wee attribute much unto their counsel and authoritie, but more unto our owne vitious inclinations;

Iohn. 6.

inclinations; wee have many Saint-like and holy men for guides, we see the lights of their good examples, but will not follow them.

The second Paragraph.

IF as often as one received the blessed Sacrament he should improve by some great summe of money his temporall estate, there were no need to perswade any to frequent it oft, none but would bee sensible enough of such golden reasons, nay it would be rather requisite to take some order to represse the multitude of communicants, than to invent motives to incite them for to come. Miserable blindnesse! wee see gold, and are taken with it, and we despise the hidden treasures of the Eucharist, onely because we doe not consider them. And what is all the gold in the world, but a little dust compared to this peereless Jewell, which no living creature can value to its worth? This

sacred Eucharist protecteth us from committing deadly sinnes, it enervates the vitious propensions of the mind, enlightens our understanding, excitates our will, sereneth our conscience, armes us against the assaults of the enemy, enables us to withstand adversity, defends us from falling in prosperity, and carefully directs not to fail in going right. This holy Sacrament gives us a pledge of future glory, and withall begets in us a contempt of death, and a desire of Heaven, the moderation of our passions, a horror of sinne, a love of vertue, an entire victory over our selves, and perseverance in good. But you will say, perhaps my minde is so aride, vaine, tepid, and defiled, as I even tremble to repaire unto it. This excusation is either evill, or none at all, the more of these imperfections thou discoverest in thy selfe, the more necessary it is thou shouldst frequent this holy Sacrament. Is thy mind polluted? make haste then unto this

this Sacrament, which is the very fountaine of purity. Art thou ill disposed? it is a soveraigne remedy, an approved antidote against all the diseases of the mind. Art thou hungry? behold the bread of Angels. Art thou benumbed with cold? make speed unto it, it is an ardent fire. Doe thine enemies molest thee? take courage, this Arsenall will furnish thee with all sorts of weapons to defend thy selfe. Art thou sorrowfull and afflicted? this is that wine which cheeres the hearts of men. Dost thou seek often dainties? they are no where to bee found but here in this banquet, the repast of Kings. Dost thou long to bee in heaven? here thy charges are defraid, here thou wilt be furnished with farre better provision for thy journey than *Elias* was, travelling towards Mount *Horeb*: If the very touch of our Saviours garment could stop a bloudy fluxe, what disease is there which the touch of his sacred body cannot cure? But I am unworthy you will reply again, who

approach too often to this sacred Communion, which I can never receive with reverence enough. Deare Christians for his blessed sake, let us not entitle our want of reverence to our slothfulnesse: believe St. *Thomas* that Angelicall Doctor, *melius est ex amore accedere quam ex timore abstinere.* It is better to repaire to it out of *love*, than to abstaine for *feare*: And Saint *Ambrose* interpreting these words of our Saviour, *panem nostrum quotidianum da nobis hodie*, of the blessed Sacrament; If it be our *dayly bread* (sayes he) why is it a yeare before you receive it? rather why doe you not receive that *dayly*, which *dayly* will profit you? live so as you may worthily receive it every day, for hee who is unworthy to receive it every day, will not be worthy to receive it once a yeare. And in another place, if our Saviours blood (sayes he) as often as it is shed, is shed for the remission of sinnes, I ought alwayes to be receiving, that alwayes my sinnes may be remitted me, and it

behoves

behoves me who ever sinne, to be ever providing mee of a remedy. *Gennadius Marsilienſis* sayes, I neither praise nor dispraise the custome of communicating every day; but this I would advise and counsaile all to communicate every Sunday, alwayes provided that wee come with no determinate will of sinning any more, which kinde of preparation is more easily prescribed, than the riddance of our mind of all affection to any vitiousnesse, that is, never thereafter to offend God more; for certainly he should shew himselfe very ungratefull towards his Maker, who would not at least have a will for his sake never to staine his conscience with any sin, for touching such as those, the Master of the feast with good reason professed, *dico vobis quod nemo virorum illorum gustabit cœnam meam. I say unto you, that none of those men shall taste of my Supper.* But alas, O Lord, are they not the selfe same men who refused to taste of thy Supper, and dost thou now decree it in punishment

Lib. de dogm. Eccl. cap. 13.

ment of their offence? Even so it is, that which they desire is their owne torment, and what wickednesse they voluntarily embrace, is nothing else but their owne punishment. *Samaria* being oppressed with the misery of a grievous famine, the Prophet *Elizeus* foretold that shortly they should see the price of corne incredibly abated: whereupon one of the Nobles in deriding his Propheſie *Si nubes pregnantissimæ frumenti pluant, numquid ideo farina tam vilis erit petii*: If the clouds, (said hee) should bee great with corne and raine it downe upon us, yet it would never be sold at so vile a price; to whom *Elizeus* answered: *Thou shalt see it with thy owne eyes, but shalt not eate of it*, and so it came to passe. This is right the punishment of many in these days, they see plenty of this heavenly bread but never taste of it. They see men communicating in every Church they looke into, but Communicate not themselves: They are bid *Depart*; because they will goe whether the Priest will

will or no. They are excluded from this holy Table, for no other reason, but because they exclude themselves.

The third Paragraph.

AS for the Holy men to be deprived long of this bread of Life, they like true Sonnes of GOD interpret it as a signe of their Fathers high displeasure, and indignation: farre they are from neglecting any occasion of receiving it, for they are not ignorant with how great and Fatherly a providence Almighty GOD hath provided for every severall Creature their proper food; Eagles prey on lesser Fowle, the Whale devoures the lesser Fish, the Lyons other savage Beasts, Horses and more Domestick Cattell feed upon Oates and Hay. And for Man, bread growing on

on the Earth is ordained for Food of such as have no higher ambition but to bee-sonnes of men; but for those who aspire to become sonnes of God, this bread descending from heaven is their chiefest sustenance; this celestiall bread, this bread of the Sonnes of God, this bread of Angels with an ardent desire, with a humble affection, with a tender reverence they receive most frequently, and rather chuse out of piety to incurre the note of presumption by declaring themselves Children, than of enemi's, out of a too faulty bashfulnesse. During which banquet, if our blessed Saviour should addresse his speech in this manner to any of the number of predestinate: Consider seriously what I have suffered for the love of thee, thou mayst well count the thornes my head pierced, but canst never number those torments I have sustained for thee in every part of me besides; my body was all goard with bloudy whips and nailes; but

how

how much my heart hath ſuffered is beyond expreſſion. It was little leſſe than a death, I ſuffered for thee even in the garden, when the anguiſh of my minde drew as much bloud from mee, as the Souldiers afterwards in my flagellation: And now conſider with thy ſelfe, what mine enemies inflicted on me, when even my beſt friends ſpared me not; thou knoweſt upon how hard a bed I was content for thy ſake to render up my Ghoſt, and my love (that thou maiſt know what an ardent one it was) would reſolve on no death to dye for thee, but the moſt bitter and ignominious of all, when it finding none more bitter and ignominious than the Croſſe made choyſe of it. And thus behold how I have dyed for thee, and have been ſtill ready to dye for thee a thouſand times; Wherefore tell me, what wilt thou ſuffer for mee againe? if thou deſireſt that my love to thee ſhould be perpetuall, thou muſt love me againe, who have ſo loved thee. For my part, I have

have loved thee unto death, even unto the death of the Crosse, it rests that thou wilt declare, how farre thou wilt extend thy love for me againe. Who now all of that happy company will not presently answer him, all bathed in affectionate teares, even unto the death, O my most loving Lo d, even unto the Crosse it self, so it bee thy divine pleasure my love shall extend it selfe: And who shall grant unto me that happinesse to dye for thee, O *Iesus*, my sweetest *Iesus*! or who am I, that I should be thought worthy for to dye for thee! O what a love was this of thine my dearest life, that thou wouldest suffer thus, that thou wouldest dye thus for me, without any the least merit or desert of mine; such sighes as these, such most chaste aspirations use commonly to bee the table talke at this sacred banquet, and thus a soule becomes intimately united unto Almighty God.

For which reason wee place this frequency of Communion (pro-

vide &

ided that our affections be sin-
ere at least, though otherwise
ot so inflamed as wee could
ish) among the principall
gnes of Predestination. But
las, there are but too too many
Christians yet, who whatsoever
delivered to them by way of
ermon, or of written books: are
dead asleep in the Lethargy
f their deboysht lives, as nei-
ier the examples of the more
ious sort, nor admonitions of
oly Saints, can stirre them up
a more frequent use of this
oly Sacrament.

O Christians, what Rocks of
e, what deadly cold is that
hich freezes up your hearts,
iat thus you avoyd the com-
rtable beames of this all-chee-
ng Sun? Do you not perceive
iat this is nothing else than the
ieere stratagems of your ene-
y, who endevours all he can
extinguish wholly in us the
re of this divineſt love, to the
id that being all stiffly frozen
ith this pernicious cold of
ind, we may live no otherwise

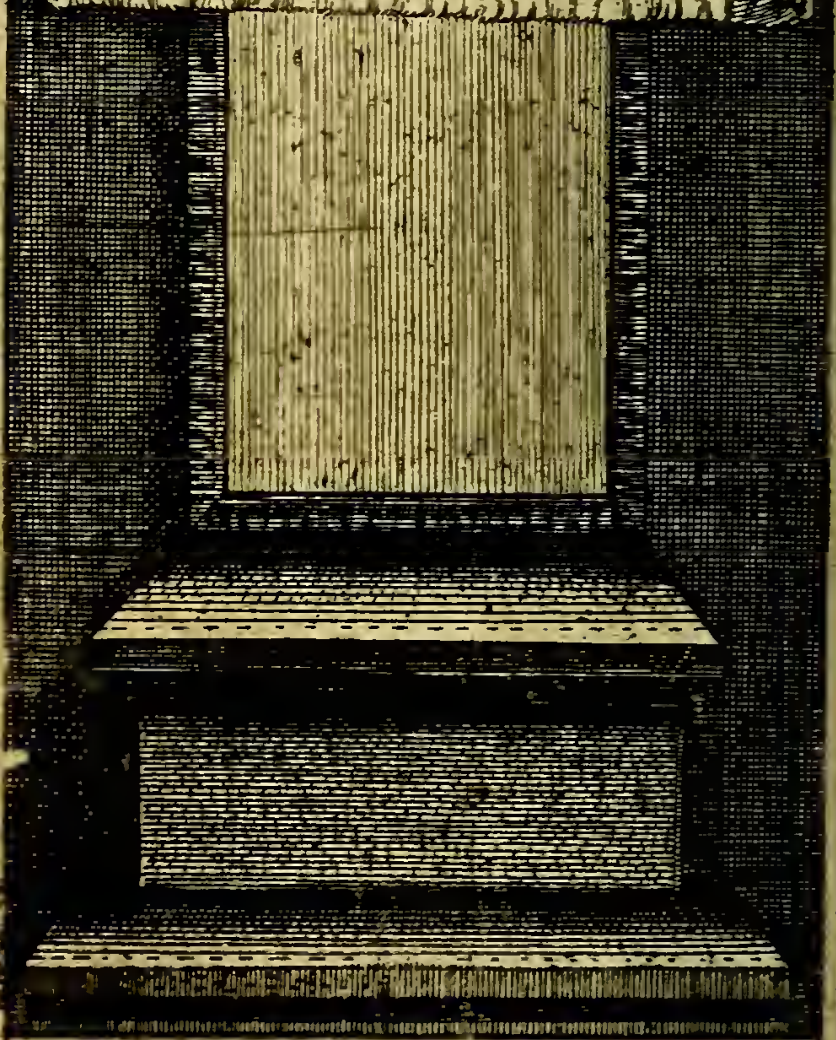
than

then if we were wholly dead, pe
rish in the filth and sordidnesse
of sinne, and never arrive to the
kingdom of the living? but those
who love our Saviour Christ
with constant affections, are
delighted with nothing more
than in often repairing to him
for as *Cassiodorus* saith admi
rably well, *Inaudita est dilecti
quæ amicum amat, & præsentiam
ejus non amat.* It is such an af
fection as was never heard
of, that one should love
his friend, and not be
delighted in his
company.

Th

Embleme IV.

Renouncing All Worldly things.



What things were gaine to me those I counted losse for Christ
Philip: 3. V. 7.

The fourth Signe,
Of Predestination,

IS *an intire renunciation of all we have,* which hath for its *Device,* a bare Altar dispoyled of its ornaments with this Motto, *Quæ mihi fuerunt Lucra, hæc arbitratus sum propter Christum detrimenta: But what things were gaine to me, those I counted losse for Christ.* Our Saviour proclaims aloud; *Qui non renuntiat, &c.* whosoever renounceth not all he stands possest of, cannot be my Disciple, Hee commands to relinquish all, hee counsells us to dispossesse our selves of every thing, and who then that hath any Christian blood in him, but will put on this resolution. I had rather become poore than Gods enemy; I had rather be depri-

Phil. 3.

ved

ved of all my substance then of his holy grace.

Poverty hath made many merchants, not of spices, Draperies, or such commodities, but of heaven, *Simile est regnum cælorum homini negotiatori, &c. The Kingdome of heaven,* (saith our Saviour) *is like a Merchant travailing in quest of richest pearles, who having found one more precious than all the rest, goes and sells all that hee hath to purchase it.* And such a Merchant as this is so farre from thinking he hath received any detriment by departing with all he had, as he accounts his stock exceedingly improved, by the purchase of a Iewell of such inestimable price. He but receives a bill of exchange of our Saviour Christ upon the delivery of those slight commodities, the paiment of which will render him happy above measure, he hath the whole Kingdome of heaven morgaged unto him upon the venture of a small summe of Gold, and purchases himselfe a mighty

mi. hty Kingdome, not onely with leaving a few acres of land, ut alſo by his preparation of ninde of leaving it. The owner ſaith St. *Chryſoſtome*) of ſuch a earle, though it lye concealed n ſome ſmall cabinet, and all be g orant of his treaſure, is ot ignor nt himſelfe how rich man t e is. We come into the world to traffique, and not to ſpend our time in idleneſſe, nei-ther is there any one ſo poor and needy who hath not ſufficient to advance his fortune by this merchandiſe, (ſince as Saint *Auſten* ſaith, God onely requires our ſelves, an cares not but in regard of our ſelves, for any thing we have) nor any ne ſo rich and wealthy, w.o in prudence can thin e much to depart with all he hath to purchaſe ſuch an ineſtimable gemme. Yet this s a kinde of traffique, which ex-acts not ſo much of us, to de-part from our goods, as to bee ready w.en occaſion ſhall e of-fered to depart from them, it conſiſt not ſo much in depriving

us of our substance, as in bring us to this resolution: rather to spare our soules than money when need requires, to become a begger, rather than an enemy of God. It farre more becomes us to be prodigal of our moneys to save our soules, (either in freely bestowing it, or bearing patiently the losse thereof) than to be prodigall of our soules, and save our money. And this wee avouch to be a signe of Predestination, which not onely by the light of Christian faith, but even of reason it self doth manifestly appeare.

The first Paragraph.

SUpon having lost together with his Countrey, his wife and children, and escaping himselfe, the onely, but happy remainder of the publike ruine, was demanded of *Demetrius* whether he had lost all hee had or no? To whom he answered, he had lost nothing at all; for *Omnia mea mecum sunt*, I carry with

with me, saith he, all the goods I have: The like *Bias* (in the like mischance,) affirmed of himselfe, that he carried his substance not on his shoulders, but in his breast, not where mens eyes might see it, but where their minds may judge of it. This contempt of earthly things, which in Heathens was accounted the signe of a great spirit, in Christians is an assured signe of Predestination to eternall life; and he is a valiant souldier indeed of Jesus Christ, who after some mighty losse can say, *Omnia mea mecum porto*, I beare all my riches along with me; my God is all.

It is reported of St *Francis* of *Assisium* that with incredible delight he passed over whole nights together, in the onely consideration, and with often repeating of these foure short words, *Deus meus & omnia*, *My God and all*. The example of which admirable Saint we ought all to imitate, and to glorie with him in all our necessities, in saying, *Deus*

meus & omnia. Let others seek after what other things they please, let them be taken and delighted with what else they will, I seek for God alone: God is onely my desire, all my delight, *O Deus meus & omnia.* I freely resigne to others all share in honours & all my part in whatsoever pleasures and delights; give me my God, and I shal have every thing. I surrender whole worlds to others, and envy them not their mountaines of gold, and precious stones; I care not for their exquisite delights; my God is unto me in place of all. There is nothing so good, nothing so delicious or so fair which the chiefest and supremest good doth not surpasse both for good, faire, and delicious by infinite degrees; *O Deus meus & omnia!* Alas how many desires do often inflame my breast? with what severall fires, for the most part doe I burne, what a tide of various fancies doe carry my heart away, insomuch as like the fran-
Matth. 17. tique youth in the Gospel, some-
times

times I am dragged into the water, sometimes into the fire, and whatare all these things which I pursue with so much eagernes, but vaine, fading, and for the most part infamous, such we never have any long assurance of, but either they soone dye unto their owne, or he must dye to them. O my God, my love, and my all, what is it that I can possibly desire, whose want thou canst not abundantly supply? O God art thou not all unto m? my drink, my food, my rest, my joy, my pleasure, the height of all my honour? O God, thou art all and more than all to me. For though I feed on those viands which most take my appetite; refresh me with that drink which best relishes my taste; enjoy that pleasure which most affects my mind; yet what is all this feeding, this refreshing, this joy to me? *Deus meus & omnia.* Ah one refreshing of thine, one enjoying of thee, is to be refreshed indeed, is to enjoy the quintessence of every good. But in

the meane while, labour oppresseth, griefe afflicteth, cares distract us, our riches diminish, our friends forsake us, our lives consume away, and we become the subject of others injuries and scorne: *Nothing of all this touches my feare* (sayes the holy Apostle) *neither doe I make my life more precious than my selfe, so that I may consummate my course,* neither can all these, though they altogether rush upon me, any wayes indammage me, if God that soveraigne good undertake but the defence of me, *Deus meus & omnia.* Thou art unto me, O my good God, O goodnesse it selfe, rest in my labours, pleasure in my griefe, security in my cares, and the onely true riches in my poverty. Thou art my strong Bulwark against all the furious assaults of men, thou art my refuge whatsoever evill oppresses me, and finally thou art all unto me whatsoever I can wish for, or desire. All aboundance which is not God, I will account but as meere beggary.

Acts 20.

Wherefore

Wherefore then doe we seek to quench our thirst with these muddy streams, when we have so Cryſtall a fountain head as this, where we may drink our fills? In having God we have all whatsoever we can desire. If poverty afflict any one, if fortune frowne upon him, as his joy may be lesse, so certainly will be his griefe; when fortune can challenge nothing of him as its own, nor death bereave him of any thing that is another mans.

The second Paragraph.

NEither doth this poore man yeeld to him in felicity, who being rich in his possession, is yet contented with nothing, that he hath, since he keeps his riches in his Coffers not in his heart, and would never pine away for sorrow should he lose it all, for, *Sine dolore amittitur quicquid sine amore possidetur, quæ verò ardenter diligimus habita, gravitèr suspiramus ablata*, we lose that without griefe (saith St. *Gregory*)

which without affection we enjoyed, and onely sigh grievously to depart with that which wee loved tenderly whilst we were possessed of. But that good which can onely render others so, none can be possest or bereaved of against his will. Neither is any thing to bee accounted good of which we may ever be deprived of. Goe then Satan and counterfeit thy selfe a messenger, the family of most patient *Job* is not so wholly extinguished yet, as there remaine none of that lineage who can renounce all they have. Run therefore and cry as loud as thou wilt, tell such an one, you have lost all you had, you are wholly impoverished; heare what an answer he will give, *Nisi ego illam, fortassis illa me perdidisset.* If I had not lost it, perhaps it would have proved the losse of me; I am but so much the lighter to goe on my way towards heaven. God in freeing me from a deere, but perillous burthen, hath best provided for my security, wherefore I

will

will not account that my losse which God intended for a benefit. And why should I to no end and in vaine afflict my selfe for it? I knew when I possessed it I must forgoe it once, and now I am the more mine owne, when I can say that is mine owne no more. Dost thou heare this O Christian? and thou too, dost thou heare this, O thou hellish fiend? This discourse, this feelin; have they of their riches who are predestinated to everlasting life; neither can they ever lose so much, as not to retain this liberty to say; It is no losse we sustain, but onely a gainful kind of trade, where for a little expence we purchase our selves unvaluable wealth, we buy heaven for a small portion of ground we tread on.

Embleme V.

Patience in Tribulation

Bleſed are yee yᵗ weepe
now for yee ſhall laugh.
Luche. 6. V. 21.

The fifth Signe

Of Predestination,

IS patience in the midst of long affliction, signified by the pricky Rose-tree, with the word, *Beati qui nunc fletis quia ridibitis*: *Blessed are ye that weep now, for ye shall laugh.* Luke 6. 21. *Abraham* objected to the rich Glutton in his torments, *Recordare filiquia recepisti bona in vita tua, Lazarus similiter mala, nunc tu cruciaris, lætatur Lazarus*: Sonne remember that thou in thy life time receivedst good things, and *Lazarus* evill things; Now therefore is he comforted, and thou art tormented. In thy life time thou didst rejoyce and *Lazarus* suffered, now *Lazarus* rejoyces whilst thou art tormented.

Thus by the just judgement of

God the courses of things do vary; we are either to suffer here in this world, or afterwards in that other, which we are not acquainted with; wherefore we are prudently to make our election of one of them, since they imply a necessity which no man can avoyd. St. *Chrysostome* saith, If thou seest any one addicted to vertue, and withall oppressed with any calamity, you may well account him happy, in that whilst he satisfies in this life for the sins which he hath committed, he hath a reward prepared for him in the next.

It is impossible that he that enterpriseth to fight against the vices of the time, should not incur great persecution: It mis-beseems the Champion of God to attend unto his pleasures; those who presented themselves in the lists, came not with their stomacks over-charged with meat; and what are these present things but so many lists to fight in, so many combates, wars, oppressures, and hard exigents? There is another time

time assigned us to rest, in this we are to expect nothing but turmoyles, and adversities. There is none so simple when hee is armed and prepared to the combate to look for ease; why dilst thou enter the list, if that bee thy pretence? why didst thou undertake to wage a war against nature and voluptuousnesse; Neither let it afflict thee that others live in peace, whilst thou art fiercely assaulted with temptations, for, what were that but to condemne the holy Apostle of imprudence, who thus exhorteth us: *Omne gaudium existimate fratres mei cùm in tentationes varias incideritis. Deare brethren, esteem it all your joy when you shall fall into sundry temptations.* There is no man more unhappy than he who never experienced any adversity, for it is an evident signe that God rejects him as a faint-hearted souldier. The fight against adversity is onely worthy to be presented on honours Theater. Therefore it is an assured token of our future beatitude, to rejoyce in our suf- 1 Iames.

ferings,

feelings, and even then when we are baited with evills on every side, to lift up a cheerfull and erected mind to heaven, though our teares in the meane time run trickling downe our cheeks. Our Saviour Christ well knew that we were onely rich in our sufferings, that we had no solid joy except the hope of our future recompence, and yet he confidently bids us; *gaudet & exultate*, to exult and rejoyce as if already we were compleatly happy. Whereas on the contrary, how often doe we vainly lament and afflict our selves? how often like little infants doe we childishly make our moane, and shrinke aside out of pure feare at every blow? not having apprehension enough to discerne that it is the fatherly and health-restoring hand of God, which launceth us, whereas no child but hath discretion enough, to know that the gashes which Chirurgeons make are our cures, and first overtures of our recovery. And so in like manner God only launces us, to cure us and recover

us,

as, and no wayes to deprive us of
our lives, as S:. *Peter* witnesseth,
si quid patiamini propter justitiam 1 Pet. 3.
beati, If you suffer any thing for
righteousnesse sake (saith he) you
are happy in it; for it is a singular
grace if any of you suffer, and
that unjustly any tribulation for
the conscience of God, other-
wise what were it to suffer in-
uries when you doe amisse?
but if you tolerate them patiently
for doing well, you will become
gracious with Almighty God.
To which effect St. *Gregory* like-
wise saith: It often happeneth
that the elect, who are directed on
the way of eternall felicity, are
subject here to perpetuall adversi-
ties, in being despised by every
one, and accounted unworthy of
all worldly favour; whilst in the
meane time their vertues set them
off most brightly in the eyes of
their secret Iudge, and they shine
most gloriously in the merits of
their lives, they refused not to be
despised; whilst they feare to be
honoured, they extenuate their
bodyes with continency, whilst

in

in their soules they singularly encrease in their dilection, they alwayes inure their minds to patience, and rejoyce with an erected mind as often as they suffer injuries for righteousnesse sake.

The first Paragraph.

IT is not the wont of the eternall providence to nourish a vertuous person in delights, but it tryes hardens and apts him to its peculiar ends: Yet so, as in the meane while it assures him, *Cum transieris per aquas tecum ero*: When thou shalt passe by waters I will be with thee, and the flouds shall not overwhelme thee; when thou walkest in fire thou shalt not burne, neither shall the flames scorch thee; for so God uses to drench us both in water and fire, but suffers us neither to be burnt nor swallowed up, he makes triall of us both in freezing cold, and glowing heat, but for those whom he hath predestinated to everlasting life, he neither permits the fire to consume them, nor waters drowne them, for *God is*

faithfull

faithful (saith the Apostle) *who will not suffer you to bee tempted above that which you are able, but will make your profit of temptation that you may be able to sustaine.*

Bios. doth treat excellent well of this signe of predestination, where he affirmes that there is no more infallible signe of divine election, than when a man undergoes affliction or what else adversity, not onely without repugnance, but with patience and due submission, since nothing, saith he, is more profitable for him than to suffer; And this is the inestimable jewell of that ring, with which God espouses to himselfe a pious soule; whose prerogative is so great as St. *Chrysostome* doth solemnly affirme. *Nihil esse melius quam male pati propter Deum.* That nothing is better than to suffer evill for Almighty God. For then the elect may wel be said to *drinke of the torrent in the way, for which their heads shall be exalted*, afterwards even to heaven. Now they are pressed downe and trodden under foot, that

[Psal. 109.]

that afterwards like palmes they they may rise the higher for it: It is a verity which God would have us throughly penetrate, that the good which wee aspire to, is infinite and of difficile accesse, and therefore not to be attained to but by much paine and labour, in conformity to which that holy *Anchorite* said excellent well, that God well knowing our imbecillity doth use to bestow no remarkable favour upon any one whom he hath not first apted for the receiving of it by some or other prudent calamity. So *Moses* had no sooner forsaken the Court of *Pharaoh* by the expresse command of God himselfe, but presently both poverty, ignominy, and contempt, with the extreme danger of his life, by the procurement of the King: And lastly, his flight and banishment did all conspire to work his destruction. We may perceive saith St. *Gregory*, those whom God elects by their pious actions, and bitter sufferings; whom likewise it may be gathered how rigorously our just

Marcus.

juſt Iudge will puniſh the repro-
bate at the latter day, when he is
ſo ſevere now towards thoſe,
wh m hee affecteth moſt.

Wherefore thoſe Chriſtians
doe much deceive themſelves;
who imagine to goe whole (as
t were) to heaven, without be-
ng well bruiſed before, for let
hem but take a generall view of
of all, and they will find, that
he richer men are in vertue, the
more they are ſtored with tribu-
ations, and that thoſe common-
y who moſt abound in wealth,
nd are the greateſt favourites
of for une, are thoſe who moſt
xcell in wickedneſſe. Such beaſts
s are de gned for the ſhambles,
ve ſee are ſuffered freely to graſe
n the beſt paſtures, whilſt others
re tired out with toyle and la-
our; even ſo thoſe wh ar pre-
eſtinated to heaven, and not
uffered at liberty to di port
hemſelves, but are alwayes
ith afflictions. Inſomuch as
he ſame *Bloſius* truely affirmes
ro n the authority of another
oly perſon. *Quemcunque Deus*
otioribus donis exornare ſubli-

miterque transformare decrevit, cum non blandè & molliter lavare sed totum in mare amaritudinis immergere consuevit. That when God once decrees to advance a man to any eminent degree (of perfection) and endow him with his richest favours, he uses not only to dip him lightly in, but even to plunge him into a whole sea of bitternesse.

The second Paragraph.

THE Doctrine of *Hippocrates* and *Galen* is, to preserve and cherish our selves: to hate and abnegate our selves is the Doctrine of Christ. Insomuch, as all those who have ever attained to celestiall beatitude, may appropriate to themselves that
1 Cor. 12. saying of *Themistocles*, *Periera-mus nisi periissemus*, we had perished, if wee had not perished. Many have beene preserved by being lost, and without doubt as many had beene as unhappily lost, if God by their happy losse had not prevented it. And So

Saint

aint *Paul*, when others imagi-
ed him utterly to be loſt, began
hen firſt of all to think that he
ad found himſelfe, *Placet mihi*
infirmitatibus, &c. I am de-
ghted (ſaith hee) in my infir-
ities, in contumelies, and ne-
ſſities, in my diſtreſſes and per-
ecutions for Chriſt, ſeeing I am
n (moſt) potent, when I am
moſt) infirme; and S t *Bernard*
s if he were tired with ſeeking
ut Almighty God, *Circumire*
omine poſſum cœlum & terram,
are & aridam & nuſquam te
veniam niſi in Cruce; ibi dorm s,
bi paſcis, ibi cubas in meridie: I
ay circuit heaven and earth
ſaith he) O Lord, the ſea, and
he dry land, and yet find thee
o where but on the Croſſe;
here thou ſleepeſt, there thou
eedeſt, there thou repoſeſt thee
t noone-day. Wherefore let
s follow our Lord like dutifull
ervants, and avoyd eternall tor-
nents, by the compendious way
f our ſhort ſufferance here.
thanaſius being condemned to
aniſhment by *Iulian* the *Apo-*
ſtata,

ſtata, and perceiving the Chri
ſtians of *Alexandria* to weep bit
terly at his departure, bade then
be of good comfort, for (ſaid he
this is but a little cloud whic
will bee blowne over preſently
and truely all that ſeems mo
terrible in this mortall life,
but as a hovering cloud, tha
will ſoone be diſſipated an
changed into eternall ſerenity
The ancients had their *Apelle*
ſo induſtrious, as he never omit
ted day, wherein hee had no
drawne ſome line; ſo in lik
manner, all Chriſtians wh
would live exemplarly, ought t
deſire that no day might paſ
without ſuch clouds as theſe
wherein they might ſuffer ſome
what for God Almighties ſake
The heavens appeared to hol
Iob, not onely cloudy but eve
as obſcurate as Iron, and yet (a
Tertullian ſayes) he reſiſted th
enemy with as great variety o
patience, as he of calamities a
ſaulted him, inſomuch, as neithe
all his ſubſtance made a prey un
to the enemy, nor all his chil

dre

ren oppressed in one universall
uine, nor lastly his bodies in-
olleiable infirmities, could any
ayes remove him from his pa-
ence: Oh! what a trophe did
od erect of that man, to his
emies shame! what a glorious
andard of him did he advance!
hen at the report of each one
his heavy losses, he answered
othing else, but *God be thank-*
l, a saying in which God re-
yced, and the devill was con-
unded utterly; a saying for
hich hee deserved to have all
ubly restored to him againe:
erefore we may conclude that
suffering, we doe but (as it
ere) by great iournies make to
ards our heavenly Countrie.

The 3. Parag aph.

AMong those many wayes
which lead to heaven, there
none more sure, nor direct,
an the Kings high way, the
rosse, *per multas tribulationes*
ortet nos intrariin regnum Dei.
nde en a the furnace trye the
porters

potters vessells, so are iust m
men proved by adversity ; b
wee must know that stra
doth consume in that furnac
where gold is purified : a
whilst the one is converted in
ashes, the other is burnished fro
its drosse. This furnace is t
world, in which the iust are gol
tribulation is the fire, and t
Gold-smith Almighty Go
now if gold had sence and spee
without doubt it would sa
let the workman dispose of
as he please, I will endu
wheresoever he places me, a
let the straw burne as much as
will, with intent wholly to co
sume me, I shall but becor
the more refined for it, whi
it shall vanish away in filt
smoake: wherefore marke w
Aug. in Ps. 60. all you who are gold, all y
who are but straw, in that ve
fire in which the straw blazes
way to nothing, the gold
comes more bright: and so
wicked blasphemes and ac
ses God for sending him
same afflictions, for which
pati

patient man doth glorifie him the more, and they encreaſe in ſtrength in the midſt of adverſities, as fires waxe greater, the more the winde doth blow, and become more forcible by that, which threatens wholly to extinguiſh them.

Creſcit adverſis agitata virtus.

REckon me up all the iuſt men from the beginning of the world, and you ſhall find none of them without this mark of predeſtination, *God proved them, and found them worthy of him.* *Abraham* was variouſly afflicted and perplext: *Ioſeph* ſold by his owne brethren: *David* moſt unnaturally perſecuted by his ſon: *Eſaias* ſawed aſunder in the midſt: *Ezechias* dragged upon craggy rocks, till his brains were dashed out: *Hieremiah* ſtoned to death: *Micheus* executed by the ſword: *Amos* had a naile driven into his temples: *Daniel* was caſt unto the Lions: *Nabaath* buried in a heap of ſtones: *Wiſ.* 3.

ſtones ; *Elizeus* derided, *Jo*
ſo ulcerous, as out of meer
deteſtation, he was ſpit upon
Tobias deprived of his ſight
Innocent *Suſanna*, condemn
to die, and hundreds more, whom
I could reckon up. Beſides, o
what adverſities had not S. *Pau*
his part? As for the reſt o th
Apoſtles, were they not ſcourged
crucified, and diverſly put t
death? In fine, God ſpares non
whom he affects, *Quem enim*
Heb. 12. *diligit Dominus caſtigat; flagella*
autem omnem filium quem recipit
For God chaſtiſes whom he
loves; and ſcourges every chil
whom he receives, every one
excepting none: *For all who deſir*
2 Tim. 3. *to live piouſly in Ieſus Chriſt, ſhal*
ſuffer perſecution.

The fourth Paragraph.

WHerefore let every ſervan
of thine (O God) aſsur
himſelfe, that if he ſhall have pa
in this life, this probation, he
ſhall bee crowned for it in the
next; ſince it is thy manner o
proceeding to ſend a calme and
ſerenit

ſerenity after ſtormes; and after teares and ſorrow to repleniſh a ſoule with conſolation. Where-fore *Beatus homo qui corripitur à Deo, &c.* Bleſſed is that man whom God rebukes; for if wee ſuſteine any thing for him, we ſhall likewiſe reigne with him. Let none therefore feare this ſcourge of God, but rather feare this diſ-inheritance; by theſe ſtripes we are but prepared for our eternall inheritance, leaſt if otherwiſe we ſhould be too con-verſant with thoſe delights which occure unto us here upon our way, we ſhould inſenſibly forget thoſe we aſpire unto, at our celeſtiall home: If thou beeſt exempted from correction (ſaith ſaint *Auguſtine*) thou art alſo excluded out of the number of the ſonnes of God: be not then ſo inconſiderate or childiſh, e-ver to utter ſuch complaints as theſe: My father cheriſheth my ſoe the more than me, ſince he permits him to doe what he will; whilſt if I but ſtirre without his command, I am chaſtiſed for

Iob. 5. Iob. 7. 2 Tim. 2.

it; but you ought rather to glory in your sufferings, since it is an evident signe that he reserves an his inheritance for you, whilst those whom he spares for the present, he intends afterwards to punish eternally: Those who runne on the way of this life prosperities to their destruction are but like men lead to prison
Iob 5. (saith St. *Gregory*) thorow some pleasant fields. It hath been observed, that the Rose never savours more sweetly than when it is planted neare to garlick, neither doth our heavenly Gardner want his fragrant Roses here on those whom he hath predestinated for Paradise, whom he disposes for the most part, as they are still annoyed by the neighbourhood of others, with whom they have the greatest antipathy, in that the more vertuous a man is, the more subiect he is to the scorne of the wicked, the more open he lies unto adversities; and thus these Roses become the more odoriferous in the aire, which other ungratefull

od

odours breath. It is likewiſe an obſervation that ſuch Roſes, as by art grow without prickles, have no ſcent at all; and even ſo the ſweet odour of vertue is loſt, ſpecially of patience, when we ſuffer nothing of adverſity. Aſſuredly none can know how much he profits but by affliction, neither doe any begin to underſtand themſelves, till they become acquainted with miſery; for as the ſtarres lye hid by day, and onely become tranſparant by night, ſo true vertue, which rarely appeares in proſperity, ſhines forth moſt brightly in adverſity. Neither is our Lord halfe ſo delighted with the glorious exployts of his ſervants, as when he ſees them ſuffer cheerefully, and confidently Tribulations, as the Eagle doth prove its young ones by expoſing them face unto the Sunne, as the Goldſmith by the touchſtone tryes the goodneſſe of the metall, ſo God Almighty experiences his

servants in the furnace of affliction, whence with much more reason then the Romans wee may say, *& facere & patifortia, hoc Christianum est*: to doe and suffer difficile things, doth most become Cristians; and that way which our head doth lead us on, best befits us his members for to follow.

* * *

The

Emblem VI.

Frequenting Sermons.

The wise man shall increase his wisdome by hearing.
Prou: 1. Vs.

The Sixth Signe, *Of Predestination,*

IS *the hearing of the Word of God*, expressed by the Fig-tree, by reason our Saviour Christ not onely in his Sermons made frequent mention of it, but also because it was so diligent an Auditor (as I may say) of the Divine Word, that being commanded by it to shed its leaves, and wither away, it obeyed presently. The word is, *Audiens sapiens, sapientior erit.* And have we not a cleare testimony of this signe of Predestination from the mouth of Christ himselfe? *Qui ex Deo est verba Dei audit,* he who is of God doth heare the word of God: which Saint *Ambrose* in a certaine passage doth excellent well declare How (saith he) can the word of

prov. 1.

Iean. 8.

Is. d. Soli. loq.

God reliſh well in thy pallate, which is defiled with the gall of wickedneſſe? That which wee heare willingly wee put eaſily in execution, and ſuch as thoſe are onely faithfull auditors of the Word of God, of whom our Saviour in the Goſpell makes mention. *Beati qui audiunt verbum Dei, & cuſtodiunt illud.* Bleſſed are they who heare the Word of God and keep it. They keep it in vaine in their memories who keep it not in their lives, and there are ſome who whilſt they are careſull not to forget it after once they have heard it, have no care in the meane time in conformity unto it, to amend their lives. The whilſt the Predeſtinate conceive in their mindes an ardent longing afte divine and ſacred things, inſomuch as laying aſide all buſines, and interrupting their ſports, they even preferre their appetite of hearing the word of *God*, to that of the neceſſary ſuſtenance of their lives: their affections carrying them away

Aug. in Pſal. 118.

to

to Church without admitting any excuſe at all: no tempeſtuous weather can hinder them, nor faire divert their minds, but even then chuſing rather to paſſe their times in the cloſe vaults of the Churches, than in the open fields, whilſt they are ſtill ſollicitous to heare, with hearing yet they are never ſatiated. *Auris bona audiet cum omni concupiſcentia ſapientiam.* A good eare heares wiſedome with all avidity. And where is it more infallibly to bee found, than in the Word of God? The ſoule, ſaith St. *Bernard*, ſeeks after that word, by conſenting unto the which it is bettered, by whoſe illumination it is inſtructed, by whoſe ſupport it is rendred vertuous, by whoſe reformation it becomes wiſe, unto which to conforme it ſelfe, it is its chiefeſt ornament, and to enjoy it, its onely happineſſe. O how often doth a ſoule high fed with ſuch food as this, exclaime with the Prophet *Ieremiah*, *Inveni ſunt ſermones tui, & comedi eos, &c.* I have found thy words and eate them

Eccl. 39.

Ser. 85. in Can.

Hie. 15.

them up, and thy woad is become the joy and delight of my heart. For so as witnesseth St. *Chrysostome*, even as it is a signe of perfect health of body to bee a hungry, so to be desirous of the Word of God, is a maine argument that we are well in soule.

Chrysost. Hom. 14. in Gen.

The first Paragraph.

AND who will account such an one not diseased in soule who will lend no eare to truth, whilst he wholly bestoweth them upon frivolous things; and whilst vices by words in Churches are inveighed against, by his deeds, commits them frequently at home! who in lieu of pious exhortations, gives himselfe wholly to drinking or gaming, or else in hunting or hawking trifles out his time; or lastly, whilst the Preacher is hotly in the Pulpit reprehending vice, lyes wallowing in his soft bed, all drowsie and languishing, and is not ashamed, like a sleepy Dormouse to be taken at noon day, yet buried in his fea-

therie

therie Sepulcher. It is a ſhamefull thing I know, to write this of Chriſtians, but it is a greater ſhame for Chriſtians to be guilty of ſo great abuſe. Theſe are but ſignes of men in deſperate eſtate, and farre different from thoſe by which the Predeſtinate are knowne: *Factum eſt autem cùm turbæ irruerent in eum, ut audirent verbum Dei, &c.* It came to paſſe, that the multitude preſſed upon him to heare the word of God. Luke 5.

Their holy hunger was ſo vehement, that neither the circuit of the Synagogues, nor Temple could containe them, no not the ſpatious walls of the City it ſelf, but they even thronged out into the open fields, as a place onely capable of ſo great a multitude, and whilſt they might ſatisfie their deſire of following and hearing him, not one, either man or woman, made any difficulty to go to any place how ſolitary or deſert ſoever it were, whereas wee doe oftentimes think much, even when we live nigheſt the Church, to ſtir a foot out of doores to heare that

which

which is necessary for the reformation of our lives, so far wee are from running even halfe famished after the Preacher unto the Sea side or Wildernesse, wee are even come to that passe as there is nothing so tedious to us, as to heare the word of God: there is no want now a dayes of Preachers, but of auditors, whilst they faine a hundred excuses to absent themselves, and rather than faile of any, there want not those who of purpose abstaine from frequenting Sermons, for feare their wretchlesse Conscience should perchance be touched: so fearefull guilty men are even tost, and unto the judgement of themselves, as they dare not appeare before the tribunall of their owne consciences.

The Prophet *Ieremiah* sayes in his Lamentations, that the wayes of *Syon* made their moane, for that none repaired to her solemnities: and truely the wayes of the Church have no lesse cause now a dayes to make the same complaint, since the wayes of gaming

and

and Tavernes have all the frequency; there is no thronging to heare the preacher now, whereas if a prating Mountebanke but promiſe to make us ſome ridiculous ſport, if any publike faire or aſſembly invite our curioſity, we can preſently finde our legs, we beſtow our eyes and eares wholly upon it, and go flocking by heaps unto the ſpectacle: whereas in the meane time, if thoſe who preach the word of God, can but ſcape the being derided for their labours, they thinke it well, though for the reſt we make never ſo light account of what they ſay; an abuſe of which the holy Scripture doth grievouſly complaine. Yet we cannot deny, but there are many who give willing eare to Sermons, although the number of thoſe is but ſmall, who endevour to become the better for what they heare: they have eares, but they want hands, they heare what they ought to doe, but doe it not, and ſo receive no benefit by hearing it. Another ſort there are, who frequent ſermons onely to

ſatisfie

satisfie their pious curiosities, others onely to passe away the time: some out of custome, others to become at least the learneder, though not better for what they heare: some againe frequent the Church onely to bee seene and other, to have the commodity of seeing certaine persons there, of whom they could not so commodiously come to a sight abroad. Some finally there are who goe onely to laugh, and carpe at that which they shall heare, others who resort thither with intent to sleep, or entertain some idle discourse the while, or at most to afford the Preacher such an eare, as is so furred with taking in other impertinent things, as it is able to receive no more. There are but a few, and those onely of the more vertuous sort, who carry thither a minde prepared to receive instruction, and have no other intention, than to depart from thence better than they came; who learn not to better their knowledge, but their lives, who hearken as if their eares were chained to the

Preachers words, and willingly give not over hearing, til they find themselves more vertuously inclined than they were before.

Nemo adeo ferus est qui non mitescere possit,
Si modo culturæ, patientem accommodet aurem.
There's none but's tam'd, how wild so e're he were,
If hee to's cure but lends a patient eare.

The fold of Christ are discerned from other straying flocks, by this distinction in their eare, in that they heare and obey the word of God with great avidity.

The second paragraph.

THat serious saying of St. *Augustine* makes a deep impression in the minds of the Predestinate; That they are guilty of no lesse a crime who negligently hear the Word of God, than those who thorow their careleſneſſe suffer the body of Christ to fall unto the ground.

ground. Wherefore we are not so much to regard in the Preacher, who it is that speaks, as who it is that dictatea to him what he is to say; since he sayes nothing, but what he hath in charge to deliver from Almighty God himselfe. For my owne particular (sayes Saint *Augustine*) what am I but a sowers basket, into which he vouchsafed to poure the seeds, which I am but to scatter among you againe, and so you are not so much to consider the unworthinesse of the basket as the worth of the seeds, and the sowers dignity.

Hom. 26. in lib. 5.

A good Christian gathers somewhat for his instruction out of every thing, and is alwayes making his profit out of it, and he may take this for a cleare signe of Predestination, if sitting with *Mary Magdalen* at the feet of our blessed Lord, he remaines so fast hanging on his words by the strong chaines of his attention, as no care of any domesticall businesse, no sisters murmuration, nor no allurements of any friend can possibly

ossibly draw him thence. Yet neither to heare the Word of God onely, nor what is more, to remember it, is any such Signe of predestination, unlesse withall we proceed to put that which we have heard in execution. For what availes it us to have eaten any thing, if as soon as we have swallowed it we cast it up again.

The Mother of *God* among other her rare vertues was particularly prayſed for *conſerving all theſe words, and laying them up in her heart.* And the royall Pſalmiſt ſayes, *In corde meo abſcondi eloqula tua, ut non peccem tibi.* I have hid thy word in my heart, that I ſhould not ſinne againſt thee. Thoſe who hearing of this word doe conſerve it in a pure and pious heart, and bring forth fruit thereof in patience, are fitly compared to a fruitfull ſoyle; and like as to read and not to underſtand, even ſo to hear, and not to remember what they have heard, is as good as wholly to have neglected it. That painter doth both loſe his time and labour, Luke 2.

labour, which drawes out upon a table some curious picture in light water colours, which presently with a spunge he doth deface again: And even as great a folly is it those Christians, who hearing do presently forget what they have heard. We are therefore to strive to remember it; and that in such a manner, as it be no dead remembrance neither, but rather a quicke and active one, which may urge that on to performance which we have heard. *Si hæc scitis, beati eritis si feceritis ea*: no man ever arrived to heaven by knowing what was to be done, but by doing it: and he is farre from action, who will not so much as give eare to what he is to do. The books of the holy Scriptures are of all others the purest fountain of knowledge, out of which though never so many draw, and that never so often, yet it is impossible for to draw it dry: for such is the nature of this rich veine, that the deeper you dig into it, the more it abounds with

John 13.

divi

ivine ſence, and can never bee
xhauſt. As the Ant makes pro-
iſion of food in the ſummer, a-
ainſt the winter ſeaſon; ſo Chri-
ians, during the calme of their
ffaires, ſhould ſtore themſelves
ith the Word of *God* againſt
ne ſtormes of future calamities.
his is moſt certaine, that never
ny yet contemned to make his
enefit in this kind, but they
ere at laſt ſo puniſhed for it by
lmighty God, that both them-
lves to their coſt did feele it,
nd others evidently perceived
ne ſame. God hath ſo ordeined,
at one man ſhould learne of a-
ther, and ſubmit himſelfe to
s direction; and ſo we ſee that
ing *David* although of him-
lfe he was moſt wiſe and pru-
ent, and had beſides in many
ings, ever the helpe of the ho-
Ghoſt for his inſtruction, did
ot yet open his eyes to repent
r his grievous ſinnes of mur-
er and dultery (although he
uld not but know that they
ere ſeverely forbidden by the
aw) untill the Prophet *Nathan*
had

had sharply reprehended him. Our Saviour did (as we may say) preach himself out of the Clouds unto S. *Paul*, and yet he sent him to *Ananias* for his further instructions: *Cornelius* was certified by an Angel, that his prayer and almes-deeds were acceptable to Almighty God, and yet he intimated unto him withall, that he was to repaire to St. *Peter* for his better information. Queen *Candace's* Treasurer, whilst he read the Prophet *Isaiah* in his Coach, had not an Angel assigned him for his instructour, but Saint *Philip* the Apostle: And finally, *Moses*, who in regard of his neare familiarity with Almighty God, may well be stiled of his privy Counsell, was notwithstanding instructed by his father in law, a forrainer, not otherwise than a little Child and taught, not without many bitter taunts how he should behave himself in poynt of governing the Children of Israel: and even Christ himselfe, the eternall wisedome would sit amo-

he Doctors demanding their
ice; so as there are none of what
exe, of what estate or condition
oever they be, that are exempted
rom hearing the word of God:

The third Paragraph.

BVt you will say perhaps you
have the reputation of a lear-
ed man, I know it well, and
hat sequells such great Doctors
se to inferre from thence. Be-
old the proud erudition of a
ortall wit! and who I pray ever
rrived to such a height of
nowledge or yeares, as not to
e ignorant of farre more than
er he had learnt! but grant that
ou were the learnedst man a-
ve, and had such a preheminen-
y of understanding above all the
est, as you could heare nothing
t a sermon you had not known
efore: But what becomes of
our wil and memory the while?
re they never to be inflamed,
ever to be stirred up, is not the
ne sometimes to be incited, the
ther afresh renewed? how easie
s it for the memory to mistake,

and

and how prone to errour is th
will, unleſſe there be dayly help
invented to rectifie the firſt, an
rightly informe the ſecond: fo
which reaſon it is not only ve
ry profitable, but even abſolutel
neceſſary, that all doe repaire t
ſermons: the evil for their amē
ment, the good for their per
ſeverance, the ignorant for thei
inſtruction, and the learned t
revive the memory of what the
know; that ſo at leaſt if the
learn nothing a new, they ma
not forget the old. *Audiens ſa*
Prov. 1. 18. *piens ſapientior erit, & auris ſa*
pientium quærit & Doctrinam
the wiſe man by hearing be
comes more wiſe, and the eare
of the wiſe are ſtill ſeeking af
ter learning. *Herod*, though o
therwiſe infamous for his mani
fold wickedneſſe, yet in this wa
not ſo rude and barbarous, as ne
to heare willingly the ordinar
preacher of his Court, and do
many things at his inſtigation
Mach. 6. *& libenter audivit, & audito*
multa faciebat. Whence we ma
perceive, that there was in *Hero*
no

not onely as great willingneſſe to heare, but alſo an unwearied patience the whilſt: for certainly St. *Ioh. Baptiſt* could never have moved him to have done ſo much unleſſe he had both frequently heard him, and that too in touching many particulars; for we are not indeed to imagine that he would onely in groſſe admoniſh the King of his many flagitious crimes, but he at large by maine force of reaſons confuted them, and both ſet his vices before his eyes, and withall powerfully diſſwaded him from the committing them. It was impoſſible that St. *Iohn* with one onely ſermon could ſufficiently argue the Kings inceſtuous adultery, and his other grievous crimes, but it was requiſite that he ſhould beſtow a ſermon upon each one of them, or rather indeed many in onely taxing one; for his mind obdurate in wickedneſſe, was by an often iterated battery to be expugn'd, and nevertheleſſe *libenter eum audiebat*; he gave willing eare unto him. And although

though St. *Iohn* often publikly exprobrated unto his face his impiety in retaining of his brothers wife, *non licet tibi habere uxorem fratris tui*, and without doubt with abundant reasons provee the unlawfulnesse of the fact, yet still *libenter eum audiebat*. So great a desire had *Herod* of hearing him, whilst the Saint persisted with so great a constancy in reprehending him, neither are we to think, that he smothered in the meane time, under a political silence the rest of his enormous crimes, no, St. *Luke* is his witnesse, where he sayes that *Herod*

Luk. 3. *the Tetrarch was reprehended by him, both for* Herodiana *his brothers wife, as also for the rest of the evill which he did.* So as he neither spared to tell him of his tyranny in so many civill slaughters, of his exaction on the people, in taxes & imposts, nor lastly of his riotous spending it againe for the maintenance of his lust, and yet for all this, *libenter eum audiebat*; and so great was *Herods* patience in hearing him, as

neither

neither at his first sermon, the most vehement of all, nor his second or third, or any of the rest, he ever shewed himself offended, or agrieved, but *libenter eum audiebat*: nor ever thought he preached too often, or too long, too sharp, or biting for him, or too plaine, and simple for the popular eare: *libenter eum audiebat & audito eo multa faciebat*; so that well he might complaine, that he persevered not in the performance of that which the Saint so earnestly inculcated, but never (with *Seneca*) that fortune had envied him the knowledge of the truth. *Et monstrabo tibi cui rei laborent magna fastigia quid omnia possidentibus desit, scilicet, ille qui verum dicat Non vide quemadmodum illos in præceps agat eximia libertas, dum nemo ex primi sui sententia suadet, dissuadet que, & unum amicorum omnium officium est, una contentio, quis blandissime fallat?* I will unfold unto you, sayes he, the discommodities which great men are subject to, and what i wanting

Luke 3.

l. 6. de benef. c. 3.

to those who possesse every t' ing; that is, one to tel them the truth; doe you not perceive how for want of that liberty they are all driven to ruine? whilst they have no faithfull friend either to perswade or disswade them any thing, but all take it for their duties, and make it their studies to deceive him with their servile flatteries. A crime which St. *Iohn* for his part in regard of *Herod* was so far from being guilty of, as he seemed to be incapable of nothing more, than concealing of the truth, whilst he performed the duties of a faithfull admonisher with all sincerity of heart, and liberty of speech, still plying the Kings eare with *non licet tibi Herodes, non licet tibi: it is not lawful for thee, O* Herod, *it is not lawfull for thee*: and that to keep him still sensible of his offence. And where now are those nice and dainty eares, who if they but imagine themselves glanc't at by any words, though misunderstood, and wrested to a doubtful sence, protest presently against the

preacher,

Preacher, and all ſuch aſſemblies. It
s hard to ſay, whether in this they
out-ſtrip not *Herod* in wickednes, or
no; ſince whilſt they refuſe as well
as he to amend their lives, they abſtain
rom ſermons, the onely remedies to
mend them; which *Herod* would
never doe. He who refuſeth to be per-
waded by his teacher, doth but yeeld
o the perſwaſion of the enemy, and
ommends out a ſcholler to a fooles
irection, who will be taught by no
ther than himſelfe: ſo whoſoever
onceives ſo highly of himſelfe as to
corne all other Maſters beſides,
hewes more arrogancy in it than eru-
ition. Neither can there be any love
f vertue in him who either hates or
eſpiſes the knowledge of heavenly
hings. The beginning of eſtranging
ur ſelves from God, is our diſdaine
f hearing his word; and he loves not
God, who is not deſirous of ſpirituall
nſtruction; for as gold is tryed by
he touch-ſtone, ſo are the thoughts of
nan revealed by the Goſpell of Ieſus
Chriſt.

Emblem. VII.

Almes-deedes.

And hee gaue euery man Comãde
ment concerning his neighbour.
Eccle: 17. V 14.

The seventh Signe,
Of Predestination,

IS *Almes-deeds*, bestowed with a tender affection. The *device* is the *Balsame tree*, of most soveraign vertue, especially for the cure of woun s and ulcers. The Motto *Vnicuique mandavit Deus de proximo suo.* God hath committed the care of his neighbour u to every one. Poverty is a grievou ulcer of the body, but sin a more grievous one of the soule; to the cure of either, Almes-deeds doe wonderfully conferre, chiefely if t ey goe accompanyed with a ready mind. This we learne of the Apostle; *Induite vos viscere misericordiæ sicut electi Dei, Invest your selves*, sayes he, *with the bowels of mercy, as becomes the Elected of Almighty God*; where he requires not onely the helping hand, but also the willing mind of him who gives, and he is truely happy who hath a right understanding of the poor and n edy, for God will deli er him in the day of evill. A verity confirmed

Ecc. 17.

Colos. 3.

by a cleare argument drawne out of
Psal. 40. holy Scripture; *qui accipit mutuum, servus est fœnerantis:* he who borrows becomes a servant of him who lends; but our most rich God borrowes of us in the persons of the poore; whence the conclusion may easily be deduced. As for the minor of this
Colos. 3. Syllogisme, it is *Salomons* in effect: *Fœneratur Domino, qui miseretur pauperis,* He takes usury of the Lord (which is the same, a God borrowes of him) who hath pitty of the poor. *Christ* by the mouth of St. *Augustine* in this manner begs an Almes of us; Bestow somewhat upon me of that which I have given thee, I aske but part of that which is all mine owne: in giving you make but restitution, and oblige me your debtor for what you give, whom you had a benefactor of all you have. Give me but temporall things, and I will repay you with e-
Orat. de amore Paup. ternall ones: *teipsum tibi reddam, quando te mihi reddidero.* and Saint *Gregory Nazianzen* sayes; look that thou beest a God to the calamitous, in imitating the mercy of God in their behalfe, for man hath nothing in him more divine, than the power to oblige other men unto him by his benefits. The poore is committed to

thy

thy charge, as to another God, and such a God on earth was holy *Iob*: *Pater eram pauperum, & causam quam nesciebam diligentissimè investigabam, oculus fui cæco, & pes claudo.* I was (sayes he) a Father of the poore, and I diligently informed my self when I did not througly understand their case: I was an eye unto the blind, and feet unto the lame. And *Toby* that man so deare unto Almighty God, *eleemosyna ab omni peccato & a morte liberat, &c.* Almes-deeds, sayes he he, delivers us both from sin and death, and suffers not a soule to descend into darkneſſe; *fiducia magna erit coram summo Deo eleemosyna, omnibus facientibus eam.* Almes-deeds will be a great cause of confidence to all those who have exercis'd it, when they shal stand before Almighty God.

Iob 29.

Iob. 4.

Ibid.

The first Paragraph.

MElius est hanc artem dandi eleemosynam scire, quam esse regem, sayes St *Chrysostome*, it is better to be conversant in this art of bestowing *Almes*, than to be a King; as that which builds us everlasting mansions in heaven, and teaches us the way to become like to God. It is a

Hom. 55. & 36. ad pop.

great thing to be a man, but to be a merciful man is a pretious thing,

Prov. 22. *qui pronus est ad misericordiam, benedicetur, de panibus enim suis dedit pauperi*, he who is prone to mercy, shall be blessed, for he hath bestowed his bread upon the poore. Wherefore his benificence (to speak still with the same golden mouth'd St *Chrysostome*) is that which resembleth us to God:

Chry. hom. 6. in cap. 3. ep. ad Titem. this is the Mother of Charity, and the proper badge of Christian perfection, which distinguishes Christs Disciples from other men. This is that which cures our infirmities, which washes away the staines of our soule: this, that ladder which was reared up to

Matth. 6. Heaven *Thesaurizate vobis thesauros in cælo*, heard up treasures for your selves in heaven, sayes our Saviour Christ: Hearken O ye rich, and learn a new art, which heaven it selfe doth teach, a new way of gathering riches together, *spargere*: be liberall of it, you were mista en hitherto, the way to become rich is to give your wealth away, and not to hoard it up: he who in this world distributes his treasure among the poore, doth but lay it up for his owne use in the next. Nor is it necessary that we discharge our money by whole handfulls on the

poore

poore; give but halfe-pence, give but farthings, or a cruſt of bread, (ſo you do it freely and willingly) and in interchange thereof you ſhal receive whole worlds of treaſure and poſſeſſions. The *Cenſours* in ancient time were wont now and then to viſit the Citizens houſes, and ſurvey their garments, to ſee whether they were not moath-eaten, their bread mouldy, meat tainted, or the like, neither without reaſon; and I feare me that if any ſuch viſit ſhould bee made now a dayes, there would be ſome found who feed vermine with that they have, rather than they will beſtow it on the poore. But now we know how to diſpoſe ſo of our ſubſtance, as neither ruſt, moath, nor any other vermine can annoy it *Theſaurizate vobis theſauros in cælo, ubi neque erugo, neque tinea demolitur, &c.* Lay up treſure for your ſelves in heaven, where neither ruſt, nor moath can do it any harme, where neither any thief can break in and ſteal it thence. *Manna* did not corrupt, unleſſe it was layd up for the next day, neither doth any ſtock ſo much diminiſh as theirs, who are too carefull to preſerve it ſtill entire; you can ſecure it no better way, than by truſting it in the hands of the poore and their ſto- Matth. 6.

macks, as the best Granaries to stacke up our corne, since there it is secure from fire, and ye are sure to receive it with increase againe. Had *Absalom* but cut his bright tresses off, his haire had beene an ornament to his head, and not the occasion of its confusion; and so if the wealthier sort would but contribute part of their substance towards the maintenance of the poore, they should have as many friends at command, as now they have crownes; whereas now they affect nothing by their covetousnesse, but that the more money they have, in the more dangerous estate they live in. The sonne of *Sirach* perswades us, *Perdere pecuni m propter fratrem, & amicum tuum, & non abscondas illam sub lapide in perditionem: To cast away our money for (the behalfe of) our friend and brother, and not to hide it under a stone to our own perdition*; and our Saviour Christ bids us *dare, & dabitur vobis, To give, that we may receive againe.* Wells become fowle, if they be not often used, and the more water you draw from them, the more pure you render them. The Predestinate, if it were possible, when they bestow an almes, would give their hearts withall, so willingly they impart their substance to the poore, and in

Eccl. 29.

Eccl. 29.

thi

this sence our blessed Saviour pronounces the mercifull to be blessed, to wit, not onely such as have ability to afford much, but also those who have a desire to be beneficiall unto all. It was *Pythagoras* opinion, *similia non nisi a similibus comprehendi*; *That like was not attained but by its like*, and so it happens in this kinde of Merchandise, where one commodity is not purchased, but by exchange of the same commodity againe. *Oleum emitur oleo*: wilt thou obtaine mercy? by works of mercy it is to be purchased. But you will say, perhaps, by giving unto others you may happen to impoverish your selfe? what a vaine caution is this, rather to trust to our owne forces than to the promises of Christ? How many have been beggered by their covetousnesse, whilst never any was undone by charity to the poor? God contends with us in liberality, and will not give over but on the better hand. The poore widow gained more by *Elias*, than his slender refreshment came to, and *Eliseus* hostesse was more obliged to him, than he to her.

King. 3. 7.
King. 4. 4.

The second Paragraph.

THere are many (but those not of the number of the predestinate) who

who give rarely any almes but malignantly: To give malignantly, is to bestow that onely on the poore which we have our selves in loathing, which we know no thow otherwise to be rid of, it is so wholly unfit for any use, such, if they have any meat tainted with long keeping, if the bread bee mouldy: or the drinke be sowre, if they have any thing in fine so loathsome, so stinking, as they could not find in their hearts to bestow it on a dog, can then thinke of giving it to the poore, a great benevolence no doubt. Alas deare Christians! how often with soothing perswasions doe we deceive our selves? This is not (as the Prophet *Baruch* exprobrated to some) to offer oyle, but onely the Olive stones. And what was the reason that God rejected *Cain* and his offerings, but onely because having ability to offer better fruits of the earth, he offered him the worst: Our good wills of giving more, suffices when we have not much to give, but if we have large ability, we are inexcusable, if we give sparingly. When thou canst not help the poor with thy deeds, at least afford them comfort in thy words, and pitty them in thy heart, whom thou canst not succour in thy actions: neither those *Israelites*, nor

their

th ir offer ngs were de ſpiſed, who pre-ſented oneiy flo ver, goats hai e, and brift l s, becaule it w as all they were able to beſtow ; whe e s (as S. *Chry-ſoſtme* notes) ſhould they have pre ſen-ted nothing elſe, who had a ility to of-fer more, they had incurred by it a hea-vy malediction. Othe s there are for-wards e nough in giving *Almes*, but whilſt they are no leſse prone to t eir fi-thy pleaſu es, than to *Almes*, they de file the oyle of mercy, with the for-didne ſse of their licentious lives. The *Anaz arbei*, a people of *Cilicia*, were wont to att biute their fertility of O-lives to their virgins ch ſtities, for which cauſe they ſuffered no ne to ma-nure and plant them but onely the n. For Chriſtians let them aſſure them-ſelves, that there is ſuch an antipathy betwixt this *Olive* of mercy, and *Ve-nus* la civ ous *Myrtle*, that in one com-mon inc lo ure they can never be con-tained. and that Almes which goes ac-companied with diſhoneſt life, cannot be pleaſing to Almighty God ; neither will he regard the liberality of our hands, which is proceeding from a li-bidinous mind. Others againe there are wholy not wallow ng like thoſe in the mire of carnall pleaſures, but yet in that they affect prayſe, and a kinde

of

of ostentation in their Almes, they effect nothing with all their bootlesse paynes, but onely profuse this oyle of liberality And why deare Christian, *wilt thou let thy left hand be privy to what thy right hand doth?* as if such as those were not justly, by that myr-
Iob 15. ror of patience, holy *Iob*, compared to the Olive casting of its flowers, which
Greg. lib. 12. mor. 26. tree, according to St. *Gregory*, though it never bee so well taken with blossoms, yet if it be nipt with any bleake ayre, becomes wholly destitute of fruit: Even so, although thou beest never so charitable to the poore, if thou dost it because others see thee, or to be seene by others, the breath of their commendations blasts all the fruit thereof. As for the Almes which the *Predestinate* bestow, no living eye is conscious of it, except that from which nothing can be hid, neither doe they expect any praise for it, but onely his, from whom they hope likewise for their reward. And St. *Chrysostome* teacheth, though Almes have golden wings, yet they are not of the nature of the Peacocks, to Court admiration here, whilst the reward which attends it is in heaven, but thither it soares up upon its glittering wings, and takes its stand before our Saviour Christ,

whom

whom it acknowledges in the person of the poore; yea, their Almes-deeds is so farre from the desire of divulging of it selfe, as if it were possible it would be latent to those who dispose of it; so little doth a good man care how few be of counsaile to what he doth, so long as he is sure, that he is not ignorant of it, who onely can and will reward him for it. For which reason St. *Cyprian* calls a mind thus propense unto the poore, a most sure caution of our security, whereby wee have engaged God our debtor, and endeared our selves into the favour of our soveraigne Iudge.

The third Paragraph.

AT the day of Iudgement we shall be most rigorously examined on this particular, when those who shall be convicted to have beene sterne, hard hearted, and unmercifull to the poore, shall be condemned by a legall, and most terrible sentence; *Ite maledicti in ignem æternum, Goe ye accursed into everlasting &c.* On the contrary, those whom the divine predestination had from all eternity designed for the Society of Angels, may approach unto the Iudge, and confidently say, deale liberally

liberally now with us, as we have dealt with others; bestow thy selfe upon us, since for thee wee have bestowed our Almes upon the poore, we have had compassion of others, wherefore now have compassion on us againe, we have performed that which thou didst require, it rests that thou performe that which thou hast promised. When the Iudge farre from offence to be so confidently challenged of his promise, will ingenuously confesse the obligation, and they shall behold in his wide and open side, this inscription ingraven in his very wounds in Characters of pretious stones: *Venite benedicti possidete regnum*; *Come yee blessed, possesse your Kingdome*, enjoy your hearts desires. I remember my promises, and commend your deserts, which worthily preferre you to so great a recompence, come and receive your reward, interminable in date, invaluable in worth; all the good offices you did to my poore, were done unto my selfe, your charity provided me of meat and drinke, your garments cloathed me when I was a stranger, your Rooфes received and lodged me; neither could the strong bars of prisons debar you pities from visiting of mee there; nay I even owe

my

my life unto your compaſſion, *Venite benedicti*; for thoſe cruſts of bread, you beſtowed in Almes upon the poore, come and feaſt with me for all eternity; for harbouring ſtrangers in your houſe, I have provided a habitation with the Angels for you: for cloathing the ſhivering members of the naked, I here inveſt you with the royall purple of immortality, *venite Benedicti*. O what commutation, what recompence is here! a ſtole of glory, the riches of heaven, interminable felicity and delights, for rags, odd farthings, a few crums of bread. *Omnis misericordia facit locum unicuique ſecundum meritum operum ſuorum, &c.* All mercy ſhall make a place to every man according to the merit of his workes, and according to the underſtanding of his peregrination I wou'd to God this were as perſwaſive to every one, as it is true; then there is none but would purchaſe heaven at ſo cheap a price. It is a moſt true and excellent ſaying of St. *Auguſtine*; *Si vis mercator eſſe optimus, &c.* If thou wilt play the wiſe Merchant indeed, forgoe that which thou canſt not keep poſſeſſion of in exchange for that which thou canſt never loſe; depart with a little,

Eccl. 16.

Ceſ. Arelit.

Rom. 13.

little, for the returne of a hundred fold; give a piece of money to the poore, to obtaine a whole Kingdom for it of Christ our Lord; bestow a bit of bread, to receive forgiveneſſe of thy ſins, diſfurniſh thy ſelfe of a ſlight garment, to merit by it a ſtole of laſting glory; give theſe deſpicable things, to purchaſe eternall ones. What extreme folly is it, ſayes Saint *Chryſoſtome, illic tua relinquere, unde exiturus es: & illuc non præmittere quò es*, to leave thy ſubſtance there behind thee, from whence thou art to depart, rather than to ſend it before thee thither where thou art to goe: wherefore let it it be our chiefeſt care to furniſh that place with our treaſures, where afterwards we are to make our reſidence.

Lu Mat. 6.

The

Emblem. VIII.

Selfe-Contempt.

Except yee become as little
Childeren, you shall not enter
into y^e kingdome of Heauen.
Matth: 18 V. 3.

The Eighth Signe,
Of Predestination,

IS an *abject opinion of our selves*, which beares for its *Impressa* the *Cypresse tree*, whith this Motto *Nisi efficiamini, sicut parvuli non intrabitis in regnum cœlorum, Unlesse ye become like one of these little ones, ye shall in no wise enter into the Kingdome of Heaven.* Matth 18. This tree remaines alwayes fragrant and flourishing, and not onely admits not corruption in it selfe, but also preserves all other things from noysome savours, which are imbalmed with it, and therefore with good reason it serves for the expression of thi *abject opinion of our selues*, which both destroyes this worme of pride in us, and preserves us from being rotted and corrupted by selfe-complacence, a sort of infection of all others most contagious. *Odi superbos & arceo, &c: I abhorre, and reject the proud* (saith the royall Prophet) *neither shall he whose actions savour of any pride, inhabite in the midst of my* Psal 101. *House.*

House. There is rarely any physick as they say, that is soveraignly medicinall indeed, that hath not its mixture of some poyson, or sophisticated drug. This I am sure, there is no vice that is not compounded of some secret pride, as you shall perceive if you but consider them. *Initium omnis peccati,* Eccl. 10. *est superbia, &c.* The beginning of every sinne is pride, and he who persists in it shall have his fill of Malediction; and it will be his ruine in the end. Pride is the nuzler of a dangerous wit, and from thence it breaks forth into various and exorbitant vices at every turne; now of hate, now love, but chiefely of envy, whilst it is obnoxious to the distresses of all casualities, for there are not more anxious, or subject to more continuall disquiet, than those who onely covet prayse, but think it absolutely due to their deserts: since they are ever apt to imagine themselves contemned, when that debt is not paid to their expectation, and in the mean while, wreake their pight of others contumelies (as they conceit) with fretting and inward repining on themselves. They live in as darke an ignorance of others vertues, as of their owne defects, and out of this

swolne

ſwo'ne atrogancy of theirs, breake with all piety and fidelity, and in a word, with whatſoever ſhould bee moſt deare unto a man, for a little ame and covetouſneſſe of eſteeme. And whereas the ſubject of other vi-ces, are but commonly abject and ig-noble things, that of pride ordinarily s the moſt excellent, it making a prey of all worthy actions, of eminency n any knowledge, and even of vertue nd ſanctity it ſelf, much like thoſe ittle worms which lye gnawing at he coares of every better fruit A roud man repreſents the devils man-ers moſt unto the life, for as one ought to equallize himſelfe unto he higheſt, ſo the other will not nely ſtand in competency, but even eek to be preferred to all *Sed nuſ-uam non reſiſtit ſuperbis Deus* But God never failes to reſiſt the proud, e can throw him downe with more aſe from hi higheſt aymes, than ome ſtout defendant ſtanding upon e battlements of a Tower, doth oſe who ſcale the walls, and cut em off with as much facility, as a ardner crops off with a light hand oſe little ſprouts which ſhoot out ove the reſt. *Saul* in his humility as advanced unto a Throne, from

whence

whence in his pride he was tumbled downe againe. There are some who have a naturall aversion from Cats, spiders, or some particular food it is naturall to God to execrate and abhorre the proud. *Abominatio domini est omnis arrogans, immundus est apud Deum omnis qui exaltat cor suum* As the most contagious diseases doe use to break out in severall parts of man, so pride will not be stinted to any particular place: but now it expresses it self in our eyes, now it takes possession of our tongues, it appropriates this mans hands unto its use in anothers garments it useth to cloath it selfe, and sits with so much settled gravity in a others carriage as an hundred Preachers could not remove it thence: some againe there are, who affect such a kind of careless behaviour, as if you did not know the secret arts they have to professe their pride, and sumptuosities in banquets edifices, their childrens breeding, the splendor of their retinue, and their furniture, you would imagine them sworne enemies of so much vanity Insomuch, as the very ayre we breath is pride in all we do, though it be so delicate as it is scarce perceptable Now we descend even below ab

jectio

jection it selfe, our words are meere honey and roses, wee utter nothing but the pure silken phrases of the Court, we crouch unto all, to make our way by indirect meanes to rise, and having reached that height once, which we aspired unto, we neither indure equalls, nor superiors. What makes thee so proudly arrogant thou silly dust, and ashes, when the least blast of death can scatter all thy greatnesse? In what canst thou receive such selfe complacence, who stink'st so odiously in the nostrills of men, of Angels, and of God? and whilst thou breatheſt nothing but earth, (ô limbe of *Adam* as thou art) thou even poysonest the ayre with the stench of *Lucifer*! But if thou canst be as well delighted with the goodly height of the Cypresse, as with its gratefull smell, thou maist climbe up on the condition, that from thence thou reflect a disdainfull eye on none but on thy selfe; and this is true greatnesse, true magnanimity, to entertaine in high places humble thoughts, and as fast as thou art exalted, to debase thy selfe; and (which is more proper to the Predestinate) to touch heaven with their merits, whilst in their owne conceit they yet lye

groveling on the ground. *Divinæ gratiæ familiaris esse solet humilitas, &c.* Betwixt divine grace and humilitie (sayes St. *Bernard*) there is a strait league of friendship. What a sublime humility is that, which honour cannot remove, nor glory make arrogant? For a despicable person to abase himselfe, is not much, but *humilitas honorata*; humility in honour is a rare vertue indeed. Doe you heare this O yee Kings, yee Princes and Potentates of the earth? Do you heare this, you who are no lesse learned than arrogant, you whose possessions make you despise all other men *Rara virtus est humilitas honorata*, humility in honour is a vertue deserving all admiration. It is the proper effect of true humility, to make those condemne themselves by their owne verdicts for most unworthines, who in the judgment of heaven are esteemed for great sanctity. So *Abraham*, a man most acceptable to Almighty God, accounted himselfe no other than dust and ashes: St. *Peter*, the Rock upon whom Christ built his Church, openly and ingenuously, professed himselfe a *sinfull man*. St. *Paul* that vessell of election and Prince of *Apostles*, reputed himselfe but a

Hom. 4. supra missus est.

an *abortive* issue, and unworthy the title of an Apostle. This hold for certaine, the *base* of all true *height* and *dignity*, is no other than *humility*, and a *contemptible opinion* of our selves.

The first Paragraph:

PRide is the ruine of all vertues, and the steep precipice of Angels ınd of men. Good God, what a hange, what a commutation was hen between heaven and earth, when he most glorious amongst Angels as cast headlong downe from hea- en to earth, whilst the miserablest oorest soule on earth was elevated y the hands of Angels unto heaven? *ucifer* through his pride did fall om thence, whither poore ulcerous *azarus* was exalted for his humility, ho it is credible did not so often umber his vertues as his sores; no oubt out of genuine selfe-con- mpt of his, seemed more patient ıto all, than unto himselfe, It is a ry true and significant saying of a rtaine Saint, *parum valet qui se ali- id valere censet, nil penitus valet i se multum valere autumat.* He is orth but little who in his owne

account seems to be worth any thing
and he nothing at all, who conceit
himselfe much worth. With whom S
Bernard doth well accord, where h
saith, *Omnia ille desunt, qui nihil sib*
deesse putat, That he wants all, wh
imagines himselfe to want nothing
And we may add, that they scarcel
seeme to be borne for heaven, wh
whilst they are selfe-conceited o
their owne actions, become as shar
censurers of others lives, as they ar
foolish admirers of their owne; an
whilst with an affected blindnes the
bleare their owne judgements c
themselves, can never judge aright c
other men. Out upon this vanity
Can we think that heaven will ev
give admittance unto such pride
this? no, it is onely for the predest
nate, who censure nones lives so r
gorously as their owne: who oftn
sit in judgement on their owne ma
ners, than on other mens, and are
farre more severe unto themselv
than to all besides, as they easily pa
don others, never themselves, wh
they have done amisse. Miserable
we are! who being but dust and sh
dow s dayly gliding away after tho
who are vanished before, can yet glo
in our own Progenitors, & shew fo

ranged ſtatutes of our Anceſtours, as if he were a man who can number more men of his linage paſt. *Homo vanitati ſimilis factus eſt, dies ejus ſicut umbra præterevnt.* Man is become like unto vanity, and his dayes doe vaniſh away like a ſhadow. Whereſoever we reflect our eyes, we finde cauſe ſufficient to diſſolve them into teares. If we fixe them on heaven, whilſt we behold our Country aloof we cannot but conſider our ſelves in baniſhment,; if on earth, it is but the upbraiding remembrance of our grave, and however we betrample it for the preſent with our feet, it makes full account to have the diſpoſure of our heads at laſt: finally, if on our ſelves, O what a fair and ruddy ruin! but alas al worme-eaten within; where ordour, ſtench, corruption, death it ſelfe have taken their lodgings up. If we conſider our owne hearts, what a foule abyſſe, and depth it is, all beſet with knotted beds of Snakes and Addrs? woe, woe's us, we even ſwarme with vices, and yet cannot contemne our ſelves: we bee oppreſſed with a world of follies, miſeries, and ſinnes, and yet affect the reputation of wiſe, happy, learned, and holy men. The predeſtinate the

while convert all this unto their greater profit, & out of the considerations of their daily actions and themselves, doe draw forth motives of their own contempt. These can easily with St. *Paul* be induced to slight and contemne all other things, who have first learned to slight and contemne themselves. This being so, whosoever desires to be truely happy indeed, must procure to take diligently out this lesson of his owne contempt; from whence he is to proceed (excepting God) to contemne all other things. The Predestinate can best relish that excellent saying of Saint *Chrysostome*, *Minimum de se sensisse tam magnam est, quam es maximas fecisse, It is as great matter for a man to account but little of himself, as to have exployted mighty things.* As also that of our Saviour Christ, he who aspires to be greatest among you, shal be the least in the Kingdome of heaven (if ever they arrive to so much happines) They are not ignorant how the way of humility is craggy and painefull at the first, but afterwards it becomes more ease and delightsome. They know there rests of their journey but this one steep ascent, and so gratefull unto all who direct them on

Hom. 3. in Mat.

their

their way, they climb it up with all alacrity. They love to be contemned, they affectionately imbrace the occasions, they reioyce to see themselves despised, and more insult over themselves in the meane time than any enemy. These when they are injured are so far from revenging their quarrell by the sword, as they utter not a word in their owne defence. Here none stretches forth an arme, or brandisheth a sword to vindicate a wrong, as knowing the more profit redounds unto them, the more they are contemned. The predestinate only know, as men deeply read in the schoole of Christ our Saviour, that they are never the worse for mens deriding, nor lesse for their contemning them. *Tantus est unusquisque, quantus est in oculis Dei: A man is no more than just as hee appeares in God Almightyes eye: non pilo major, &c. not a haire greater, neither doth God judge by mens estimation.* When we seeme little to our selves we seeme great to God, and then least to him when we appeare the greatest to our selves. The deeper a Well is, the more purer is it water: and the more vile esteem one conceiveth of himself, the more gratefull he is unto Almighty God: 1. Kings 16.

All which seems eminent in us, is to be abased, our high spirits levelled with the ground, and the universall fabrick of our pride buried under the heaps of our miseries, ignorances, and imperfections. Musk, as they say, having lost its savour, by being buryed in some stinking dunghill recovers it again; and so if we but truely enter into the consideration of our owne vileneſſe and surquedy, we shal exhale not any such odour as we did before, but that of the amendment of our selves, the onely conducing meanes to our salvation.

The second Paragraph.

A Holy religious man being demanded once, which in his opinion was the most expeditious way to heaven, answered. *Si se homo semper accusat, For a man ever to accuse himselfe.* And this according to St. *Augustine*, is the very sum of all Christian learning: and St *Ambrose* avouches, *Signum electorum est male de se sentire, & vulnus suum agnoscere.* That it is an infallible signe of the Elect when one acknowledges his infirmities, and thinks contemptibly of himselfe: on the contrary,

Lib de virg. c. 31.

Lib de virg. c. 31. Apol. de dau. c. 9.

Reproborum

Reproborum est proprium semper prava agere, & nunquam quæ egerint retractare, &c. sayes St. *Gregory*, It is the custome of the reprobate to bee alwayes committing evill, and never willing to amend their wickednesse, but they passe over all they doe in the blindnesse of their minds, and nothing but punishment can make them sensible of the harme they doe; whereas the elect doe dayly trace out their actions to the very fountaines head of those thoughts, from whence they sprung. Neither for this are they ever the more secure, since they know there are many things may escape their observation, which onely the all-searching eye of Almighty God perceives. The Sonne of *Syrach* counsailes us, *quanto magnus es humilia te in omnibus & coram deo invenies gratiam.* The greater thou art, humble thy selfe the more in every thing, and thou shalt finde grace before Almighty God; seeing the power of God is onely great, and hee is honoured in the humble. Assuredly among all others it is the greatest perfection to have a true knowledge of our owne imperfections, and that soule merits more of true praise, in understanding it selfe, than

In c. 5. Iob.

Eccl. 3.

than in neglecting that, to know the course of the Starres, the limits of the Earth, the vertues of Plants, the abstruse sublimity of Heaven, and the Earths unfathomed profundity: Wouldst thou contrive some edifice of eminent altitude? thinke first of laying the foundation in Humility; all naturally aspire unto the top, but Humility is the first step unto it. Our Country is high, the way unto it low; and who can seriously wish to arrive unto it, who refuseth to goe the way? But alas, it is a misery, which Saint *Hierom* doth worthily deplore, *Multi humilitatis umbram, veritatem pauci sectantur*, that many follow the shadow of humility, but few the substance; few indeed, but those few onely happy, those few of the Predestinate, who the more they behold, the more they dislike themselves; and those the more pretious in the eyes of God, the more they appeare contemptible in their owne. *Qui minus se vident, minus sibi displicent*, sayes Saint *Gregory*. Those who least consider themselves, are those who displease themselves the least. Many whilst they know many things are ignorant of themselves, and

Aug.

Hier. epist. 27.

Greg. lib. 33 moral. c. 5.

in

in Gods eyes seeme the lesse, the greater they seeme in their owne. To conclude, the best and safest ascent to Almighty God, is by the way of the knowledge of our owne unworthinesse; and *Cassiodorus* said excellent well, *descendendo cœlum ascenditur*, That by descending wee ascend to heaven. Psal 6.

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The

Emblem. IX.

Loue of our enemies

Bee not ouercome of euill, but ouer come euill w^th good.
Rom. 12. V. 21.

The Ninth Signe,
Of Predestination,

IS *to love our enemies.* The *Device* is, *two thwarted Launces* combined in the middle, with an *Olive wreath*; those signifying *Hostility*, this (used by the Ancients as an Embleme of *Peace*) their being united in the *bond of amity.* The Motto is, *Noli vinci a malo, sed vince in bono malum.* Be not overcome with evill; but overcome evill with good. Christ our Saviour doth commend unto us a most solemne manner, *Ego autem dico vobis, diligite inimicos vestros, &c. I say unto you love your Enemies, bee beneficiall to those who hate you, and pray for those who persecute you, and calumniate you, that so you may be sons of your Father which is in heaven.* You will say perhaps it is difficile and painable. I grant it, but the more difficile it is, the more gratefull it is to God, the more available to your self. There are divers wayes to expresse our charity, all much conferring

Ad Rom. 12.

conferring to the remission of our sins, but among all none more efficatious than from our heart to forgive those who have offended us. Our Saviour Christ hanging extended on the Cross, and having no part of his Sacred body entire from stripes and wounds, but onely his blessed tongue, made it his first care to imploy that member in interceding for those who crucified him in their words and actions; and so became a most potent and prevailing Advocate for his enemies. In which doctrine dictated from the Crosse, our blessed Master hath had but a few disciples, it is true, but yet never wanted some; and to instance in onely one, did not the heavens open whilst Saint *Steven* was praying for his enemies, as if all the heavenly Citizens had flocked to the sight of so noble a spectacle? and whilst the same holy *Protomartyr* prayed for himselfe standing, but for his enemies with bended knees, did he not instantly behold the heavenly curtaines drawn, and *Iesus* standing at the right hand of his fathers vertue and omnipotency? In which, deare Lord, if I may expostulate thy meaning without presumption, what unusuall manner of proceeding is this to award him a just triumph, and the reward of

victory

victory before the fight? hee hath scarsely opened his mouth to speake and the heavens are open already; he is not yet departed this life, and notwithstanding hee enjoyes thy blessed vision. How comes it that that beatitude even issues forth of the gates of heaven to encounter this happy Martyr on his way; which other Saints must penetrate to the most interiour retirements of thy mansions to behold? He is yet but in the lists, yet exposed unto the perill of the fight, yet praying; but his prayer is in behalfe of his enemies. O happy, O potent prayer! Let us now consider I beseech you, the reason of this his antedated favours and recompence, which without doubt is no other, but that Almighty God is so taken with the rare vertue of such an one who freely remits offences, and heartily petitions for an enemy, as our most gracious Lord even layes his own Majesty aside, and priviledges his Champion so highly, as not to suffer him to expect his Crowne, till he be seated in his Kingly Throne; but hee anticipates against all former president, his felicity, and commands his faireft beatitude, not onely to attend him at his Pallace gates, but even to issue forth, and present this happy warriour on his way,

way, with the honour of so extraordinary a triumph; for having imbraced with a most affectionate love his deadlyest enemies, and spent his last breath and teares in beseeching their pardon, who were the Authors of his untimely death. And this is that high prerogative with which the heavenly King indowes all those who forgive their Enemies; so as not hee who suffers a wrong, but he who offers one, sustaines the injury. *David* who had incountred and overcome the most fiercest Lyons and savage beasts, who was so valorous, as he was never daunted with the apprehension of any feare, yet having *Saul* his capitall enemy more than once at his mercy under his Ivelins poynt, did rather chuse to pardon him than take his life, and it seems that the burthen of all his triumphant songs, was no other than this, *Si reddidi retribuentibus mihi mala, decidam meritò ab inimicis meis inanis.* If even I have requited those, who have afforded me evill, may I fall helplesse by mine enemies deservedly. And St. *Paul* that generous Champion, who dared unto the Combate, not onely whole troops of armed men, but even death and hell it selfe, was nevertheless so milde, so indulgent to his enemies, as he af-

Psal. 7.

firmes

firmes of himselfe: *maledicimur & benedicimus, persecutionem patimur & sustinemus, blasphemamur & obsecramus*: we are cursed, and we blesse those who curse us; we are persecuted, and endure it patiently; wee are blasphemed, and humbly intreat those who blaspheme us. 1 Cor. 4.

The first paragraph.

IT is of all others the most generous and noble kind of victory, to pardon thine enemies when thou hast opportunity to revenge thy self, and is farre more glorious to overcome an adversary by silence, than by open contestation: *honor est homini qui se separata contentionibus*: it is honourable for a man to decline contentions: and *vindicare se non est actus fortitudinis, sed abjectionis & timiditatis*, saith St. *Ambrose*; to revenge ones selfe is no act of valour, but of a base and cowardly minde; and he who vindicates himselfe is rather overcome by his enemy, then overcomes. Neither was that Prince of Philosophers of other opinion: *sicut debelis est stomachi cibum duriorem non posse concoquere, ita hominis pusilanimis est verbum duriusculum non* Prov. 20. *Lib. 1. Officic. c. 36.* *Arist. li. 4. Ethic. c. 4.*

non posse sustinere, as it is a signe of a queasie stomach (saith he) not to be able to digest solid meats, so is it of a pusillanimous man, not to be able to brook harsh and offensive words. We can give no clearer testimony that we are Christians, than by loving our enemy. To be well exercised in vertue, we have need either of a faithfull friend, or a malitious enemy, and may rest assured that none can ever injurie us, but they must doe themselves a greater injurie; *Vindicta in corde posita nocentior est viperâ*: for revenge (sayes St. *Chrysostome*) unto that heart which harbours it, is more pernicious than a viper; neither is it a lesse crime to requite an injurie, than to be before hand with one. Hast thou struck thine enemy? then thou hast mortally wounded thy selfe, and as he who snatcheth up burning coales out of the herth to throw at others, first burnes his owne hands; even so those who endevour to harme others, are ever the first on whom it lights, and most commonly the last, when those shift the danger whom we intend to mischiefe, and so thee blowes turne upon our selves. Whosoever conceives hatred against another, doth first of all wound his own

Chrys. Hom. 41. in Act. Apost.

soule,

soul and he who lives out of Charity, hath but death for his residence. Yet it is hard (let them say what they will) it is hard for one to love his enemy. It is true, but it will be more hard to burne in hell with so many enemies; it is difficile to love him, whom we account scarse worthy of our hate: but it will be more difficile to heare those terrible words; *Ite maledicti in ignem æternum*; *Goe yee cursed into everlasting fire:* Can I suffer him to scape harmlesse, who hath so often beene the occasion of harming me? Those who decline all steep ascents will never mount up a hill; and he doth but estrange himselfe from heaven, who refuses to forgive his enemies. There are, that will undertake long pilgrimages, from whence commonly they returne more vicious than they went; we make our offerings at the Altar, but all this while our whole hearts are stone; we are carefull to desire Gods mercy, and pardon, whilst we still urge on revenge to execut on. O deare Christian, God hath afforded thee a plenary Indulgence in thy self, thou maist gaine it with one word speaking: doe but say *Ignosco*, I pardon, and thou hast obtained a full remission of all thy sins; *Dimitte, & dimittetur*

Luke 6. *mittetur tibi.* Otherwise, if thou
1 Cor. 13. shalt deliver thy body to the fire, and in the mean time hast no charity, even for thine enemies, all will availe thee nothing. Hee according to the worlds account is most rich, who hath most debtors. Thine enemies owe thee satisfaction for many injuries; keep them still thy debtors, and so enrich thy selfe. Make up thy accounts, see what thou owest to others, and what residue is remaining for thy selfe; without doubt thou wouldst esteeme thy selfe a wealthy man if all thy debts were cleared. How deeply art thou indebted to Almighty God? insomuch as through thy negligence thou art wholly unabled to give him satisfaction: take then a provident course; assigne him over to the debtors, and so by their intervention quit thy bonds, which of thy selfe thou couldst never have cancelled. *Dimitti, & dimittetur tibi,*
Eccl. 28. forgive thy neighbour when he offends against thee, and then at thine humble petition thine owne offences shall be forgiven thee; if thou forget those small reckonings betwixt thee and thy neighbour, God will release thee thy mighty arrerages. You know well that saying of St *Hierom: Ô* or-

midolos

midoloſa ſententia, &c. O horrible ſentence (ſayes he) God will not remit us our great debts, unleſſe we remit our brothers their ſmaller ones; and we are to expect at Gods hands againe ſuch pardon, as we afford our enemies.

The ſecond Paragraph.

WHerefore, whoſoever thou art, have compaſſion at leaſt of thy ſelfe, and rather than to hate thine owne ſe fe, love t ine enemy: the plea ure of revenge is ſhort, but that of mercy is perpetuall: Wherefore *Noli vinci a malo, ſed vince in bono malum*: Be not overcome (I beſeech you) of evill, but overcome evill with good. If thine Enemy be a hungry, beſtow food upon him: if thirſty, aſſwage it but with a draught of water, a d *thou ſhalt heap hot burning coales upon his head, and God will reward thee for it: vince in bono malum.* St *Chryſoſtome* ſpeaking of this victory ſayes, that in the *Olympick* gam s, where the *Devill* was preſident, it was enacted, *Male faciendo vincere*, that they ſhould overcome by violence, and all fou e meanes: but in thoſe where *Chriſt* preſides, there is a decre e

Rom. 12.

Prov. 25.

In c. 12. ad Rom.

a decree quite oppoſite to this, where not he who ſtrikes, but he who is ſtrucken meriteth a Crowne. If we did ſtrive to excell in meekneſſe, how invincible ſhould we be, how farre above all iniurie and wrong? O then never utter ſuch odious words as theſe, *reddam malum*, I will repay evill, but *expecta Dominum & liberabit te*, doe but expect our Lord, and he will undertake thy cauſe. Neither ſay, I will deale with him as he hath dealt with me. Alas, why to your owne loſſe ſhould you ſeek anothers harme and detriment? why doe you bite thoſe ſtones which are throwne at you, like ſome Maſtiffe Cur, and not rather turne upon the hand which threw them? Ridiculous blindneſſe! why art thou ſo furious againſt thine enemy? *Dimitte eum, ut maledicat: dominus enim præcepit ei ut maledicerit tibi*: let him revile thee ſtill, for it is God who hath appoynted him. Thoſe who are condemned to dye, are not angry with the Executioner, but with the Iudge; and why, ſilly as thou art, doſt thou bend thy forces againſt him who inflicts upon thee thy ſufferings, and not rather conſider by whoſe warrant it is done? Is it not God, who for thy greater

Prov. 20.

2 Kings 16.

greater good hath singled thee out such an adversary as this, to the end to punish thee for thy passed crimes? The Devill could not have bereaved *Iob* of one herd of cattell, but by expresse permission of Almighty God: wherfore he said well, (not the devil) but the Lord bestowed them on me, and deprived me of them againe. Our Saviour Christ told *Pilate* when he gloried in his power: *non haberes potestatem, &c.* Thou shouldst have no power over me, unlesse it were given thee from above. And this were an excellent answer to give an enemy. Divers have more profited by their enemies, than by their dearest friends. The Church had had no Martyrs if all its Tyrants had beene extirpated: and should we have no enemies, we should be deprived of many a glorious Crowne. *Diocleſian* did no lesse advance and propagate the Church by his inhumane cruelty, than *Constantine* by his reverence towards it and liberality. That rich Farmer in the Gospell commanded that both the corne and weeds should be suffered to grow up together: *Sinite utraque crescere*; whereas we over-hasty and violent to our owne perditions, no sooner can espy a weed above the

Iob Iohn 19.

ground,

ground, but we cry out presently, te
the fire with these Thistles, let thi
Darnell be burnt, let our enemies be
destroyed. Stay, stay deare Christi-
ans, we ought not to take this violen
course as yet : when the harves
comes, there will be order given te
the husbandman, togather, first o
all, the Cockle and Darnell inte
bundles, and cast them into the fire
and why then should we discredit ou
owne zeale with our owne in consi-
derate haste ; why are we so forwar
to drag our enemies to deserved pu
nishmeut ? Never feare it, such
weeds as these shall not escape the
sikle & the fire; but as yet the harves
Matth. 6. is not come, expect a while. Our Sa-
viour Christ teaching his Disciples
forme of Prayer, consisting of se-
ven Petitions to his heavenly Father
doth not without profound mystery
particularly repeat and expound that
which concernes the forgivenesse o
offences, to signifie thereby withou
doubt, that for the rest it might suf-
fice to have only insinuated them unto
them, but that this could never bee
inculcated enough : *Nunquam enim*
nimis dicitur, quod nunquam satis di-
citur And even in this respect the
Psal. 118. royall Psalmist enlarges himselfe in

commen

commendations of the law: *Latum mandatum tuum nimis*, thy law (saith he) O Lord, is exceeding broad, indeed so broad, as to command us to extend the bosome of our loves, not onely to our acquaintance, but to meere strangers, as well to our adversaries, as those who are beneficiall to us, to the worthy and unworthy, unto friends and enemies alike. No exteriour marke of any dignity doth so testifie a man to be learned, wealthy, or noble, as the actuall loving of our Enemies doth us, to be the Sons of Almighty God. But, who (you will object) is so absolute a master of himselfe, as not to be transported sometimes, through violence of passion & danger, to some extraordinary expression of our aversion from an enemy. But we must know that it becomes a Christian, to refraine his anger, and curb such violent motions as these. St. *Augustine* sayes rarely well *Audîsti convitium? ventus est. ratus es? fluctus est. Vento igitur flante, fluctu surgente periclitatur navis, periclitatur cor tuum: audito convitio vindicari vis, & ecce vindicando te ecistinaufragium*, *Dost thou heare thy selfe ill spoken of?* (sayes he) *it is but a wind: art thou offended at it? it*

Ser. 3. inter. 17. Hom.

is but a billow; but when this wind and billowes meet, thy heart is in jeopardy, the poore ship is in danger to be cast away, Thou resolvest to revenge thy selfe for those offensive words, and behold it is the wrack of thee. And he proceeds to give the the reason for it *& quare hoc?* Why is all this? saye he: *quia dormit in te Christus, oblitus es Christum nimirum excidit tibi Christum cum crucifigeretur inimicis sui non Crucem, sed veniam a patre lachrimis exorasse* Because Christ is a sleep in thee, thou hast forgotten Christ, thou dost not remember how Christ, whilst he was crucified, besought his Father even with teares, to pardon, and not to puriſh his enemies. And now beholde now Christ is a sleep in thee, who taught thee not onely to watch, but even to dye to pleasure thine enemies. O therfore awake Christ within thee by expostulating in this manner with thy selfe: And who am I, that I should revenge me of mine enemies? Who knowes whether I may not sooner meet with death, than my revenge can meet with them? and then O miserable as I am, what will become of me, when Christ shall disclaime my departing soule, when he shall reject me, who hath taught mildnesse, not

anger,

anger, who hath profeſt himſelfe a maſter of ſubmiſſion, not of revenge, of charity and pardon, not hate and rancorous ſpight?

The third Paragraph.

BVt revenge hath neither eyes nor eares, it is carryed blind and deafe away by the ſwing of every ſuddaine paſſion, ſo as with good reaſon that ancient Poet declares himſelfe agrieved.

——*Verum ita ſunt iſti noſtri divites* *Si quid benefacias, levior plumâ eſt gratia,* *Si quid peccatũ eſt, plũbeas iras gerũt.* *Plaut in Pan. Act 3. See ult.*

It is the faſhion now of the richer ſort, if you doe them any pleaſure, their thanks are lighter than a feather, for it; but if once you diſpleaſe them the memory of it lyes as heavy as lead upon their galled mindes. Where he ſeemes to have lively diſciphered ſuch as now a dayes ſuffer their friendſhips to be blown away, and vaniſh with the leaſt wind of an offence, whilſt they rivit the hate of an injury as deeply in their minds, as if it were ſodered there with ſheets of lead O Chriſtians for ſhame be more prone to pardon, leaſt we be found more defective herein than very Heathens themſelves, leaſt we be con-

vinced with so many cleare examples and testimonies of theirs, as to have no colorable excuse left to pretend for pardon at that last generall day. *Pompey* the great is no lesse famous in History, for his constancy to his friends, his easinesse in forgiving offences, and facility in admitting of any satisfaction, than for his three glorious triumphs over the third part of the universall world. *Augustus Cæsar* in these expresse tearmes pardoned *Cinna*, who had conspired against his life: *O* Cinna, *once more I grant thee thy life; the first time as to an* Enemy, *now as to a* Traytor *and a* Paracide: and hereupon he bestowed upon him the *Consular dignity:* and the issue of this his clemency was, that he experienced him ever after most loyall to him, and *Cinna* dying, left him inheritor of all he had. *Phocian*, a man of most innocent life, and one who had borne Offices of highest dignity in the Common wealth, being condemned to dye, some of his friends, as the hang-man was presenting him with the poysoned Cup, asked him, *What service he would command them to his Son? Nothing* (said he) *but that he would never cal to mind what a draught the Athenians inforce me this day to drinke.*

drinke. It is recorded of *Iulius Cæsar, that he was unmindfull of nothing but injuries.* But who is there of us, who would not think it a blemish to their reputations, to have such an opinion as this conceiv'd of them? how freshly doe we beare injuries in mind? how sensible are we of them, and whilst we write down benefits in light dust, we record them in solid flint, *manet altâ mente repôstum*: neither can the authority of Almighty God himself prevaile, to bring us to reconciliation. God long agoe hath severely prohibited all revenge, in declaring, *mea est ultio & ego retribuam in tempore; Revenge belongs to me, and in time I will reward them*: and notwithstanding, how many are there who impiously answer him again, *No, ô Lord, revenge belongs to me, and I will requite them*: Our Lord replyes, *It is my revenge, let me alone with it*; And yet man desists not: *nay, rather mine, leave the managing of it to me; you O Lord are too soon appeased, your revenge is too too slow.* And thus with most intollerable presumption we usurpe the authority of Almighty God, and dare even impiously to wrest the sword out of Gods hands to strike our enemies, whose punishment he reserves to himselfe, Deut. 32.

and

and against a right put on the severity of a Iudge, whilst we are parties in the offence our selves.

The fourth Paragraph.

IT is recounted by divers credible Authors, how a certain person who had received an injury had recourse once to one *Sisovius* an ancient holy man; to whom after he had declared his agrievances, as the manner is, with all exaggeration of circumstance, he besought him to let him declare himself a man, and revenge himselfe. The same with al instancy of prayer desired him not to shew himselfe so farre a man, as to become a Devill: For his revenge, God would have care to dispose all for his greater good; wherefore he was to commit it wholly unto him, and even according to true fortitude this was the sufficienteſt revenge that he could take, who might assure himselfe that his enemy should never escape the divine hands unpunished. The other replyed, Father I am fully resolved never to pardon him, nor to desist till I have requited him with the like injury. For heavens love, answered the holy man, be a man, but so as you be a Christian withall, and consider more what reason may perswade you, than what your

Rufin. Aquil l. 3. n. 7. Pasch. Laic. 10. Pelag. libell 1. n. 10. Pallad. in apen Puuſi Hiſt. n 13.

your violent passion may suggest: Why, said the other, it is no other than reason which puts me upon this resolution, not to spare him, who cares not for sparing any. O but, said *Sisovius*, you cannot determine your owne right your selfe, nor execute what you have determined; it is onely in Gods power to punish his creatures, he is the Lord of vengeance, and therefore may freely take revenge; for us we ought not intermeddle in it. Besides I am sure you are not ignorant how *Christ* hath not only counselled but even cõmanded us to pardon, nay to pray for, to love, and do good unto our enemies. Father, sayd he, never perswade me, my heart is a tempestuous sea, & can never be calmed untill I have taken vengeance of mine enemy. Then answered *Sisovius*, since you are so resolved, respit at least your anger untill we have commended ou selve to God in prayer. And the eupon they both fell down upon their knees: when the holy man began, prescribing unto the other (as it were) this for i e of Prayer. *O God we have no need of thy assistance any more, neither doe we requeſt thee hereafter to be solicitous for us. We will sufficiently provide for our selves*; re-

vengebelongs unto us, and we will re ward our foes as they deserve. Behold even now we are upon the poynt of subjecting our enemies as foot-stooles under our feet. These words so lively touched the heart of that other man, that casting himselfe all along at *Sisovius feet*, he vowed with many teares there in the place, so wholly to lay aside all thought of his revenge, as never thereafter, by the least word to call it to mind againe. And this is that, which he, who onely by excellence is *just*, commanded us; this is the peculiar distinction of the sonnes of God, not onely to make no difficulty to remit offences, but even to recompence them with benefits. *Videte nequis malũ pro malo alicui reddat, &c.* 2 Thes. 5. looke (sayes the Apostle) that none of you require evill for evill, but alwayes that which is good, pursue towards each other, and towards all; But our Saviour Christ in more expresse termes doth oblige us unto more perfection. *Vobis dico qui auditis, &c.* Luke 6. *to you I say that doe heare me, love your enemyes doe good to them that hate you, and blesse those who curse you; and according as you will that men doe to you, doe you also the like to them againe. And, if you love*

them

them that love you, what thanks is it to you? for sinners love those who love them: and if you doe good to those, who doe you good, what thanks is it to you? For sinners also doe the like; but doe you love your enemies, and your reward shall be much, and you shal be Sonnes of the highest, because himselfe is beneficiall to the evill and ungratefull. This with good reason thou dost enjoyne us, this with great liberality thou dost promise us. But, O deere Lord, how many are there who will not heare thee? How many that care so little for thy Commandement, as their hates and lives have both but one period? They protest against that effeminate baseneſſe, as they title it, to be easily perswaded to put up a wrong. For their parts they should account it their only felicity to repay the injurer in his owne coyn againe: and if *Solomon*-like they might be masters of their wish, a hundred times rather than Wisedome, they should desire Revenge. These are they who never cease to importune Almighty God: *Da mihi Domine inimicorum meorum animas*; Grant me, O Lord the soules of mine enemies; as for the rest I referre it unto thee. This is the true spirit of revenge indeed, neither to regard the Law of God, nor to

beterrified with his threats; to bee so far from putting up an injury, as to returne it as soone as it is offered them; at every light word to vent their choler, and when anger hath once stirred them up, to follow every impulse of their enraged minds, seeking with all earnestnesse their enemies destruction. *Hæc ulciscendi libido*, according to *Tertullian*, *negotium curat aut gloriæ aut malitiæ: sed gloria ubique vana est, & malitia Domino odiosa; hoc quidem loco maxime, quia malum duplicat quod semel factum est.* This lust of vengeance doth labor either to satisfie its malice, or desire of glory: for glory it is a meere vanity, and malice is an odious thing to Almighty God, especially in these circumstances where of a single offence we make a double one. All the differene betwixt him who provokes unto an injury and him who is provoked, is onely this, that the one hath his hand first in mischiefe, the other last, and both are alike guilty of offending God. For he counsailes us, when we are strucken on the one cheek, presently to offer the other, and not to desist till we have tyred out our enemies malice with our patience: assuring our selves that so we shall annoy him more, than if wee put our selves upon

our

our owne defence, since he for whose sake we suffer all, will for our sakes chastice him with deserved punishment. Why then should wee arrogate unto our selves the right of our defence, which God unto our greater glory hath reserved unto himself? He is the undertaker for our patience; whosoever trusts him with his wrongs, he will revenge them; with his losses he will redresse them; with his griefes he will remedy them; finally with his death, and he will restore him unto life againe.

The 5. Paragraph.

BVt you will object with the Poet: *Iuu. 1. Sat.*

Semper ego auditor tantum nunquam nè reponam
Vexatus totics?

Shall I bee still a hearer vext so oft, and ne're requite them?

Never (deare Christian) never, although a hundre!, although a thousand times, if thou wilt declare thy selfe a true Son of God, commit thy cause to him, and the while suffer, and be silent. *Nocentes peribunt qui te vexaverũt & qui gratulati sunt in tua ruina punientur:* The wicked who have vexed thee shall perish, and those who rejoyced in thy ruine shall be punished. He who hath done an injury, shall be rewarded according to his misdeeds. You will! *Baruch. 4.* *Coloss. 3.*

will say perhaps, I am content to forgive mine enemy, but yet I will not forget the injurie, I will remember him. If this be all thy charity, be assured that God will requite thee with the like: *Homo homini reservat iram, & a Deo quærit medelam? &c. Man to man* (saith the Son of *Syrach*, *reserveth anger, and doth hee seek for remedy of God? He hath not mercy of a man, like unto himselfe, and doth he intreat for his own sinnes? he, flesh as he is, reserveth anger, and doth he demand propitiation of God? Who shall obtain any thing for his sin by prayer?* It is but a vaine pretext of clemency to say, I will not revenge my selfe, but yet withall I will not forge the injurie; either give that which thou resolvest to give, without any reservation at all, or never expect by it to purchase heaven. You know what threatning language our Saviour uses, *Sic & Pater meus cœlestis faciet vobis, &c. So my heavenly Father will deale by you if each of you doe not forgive your brother from your hearts, &c.* But you will say for my part I should be ready enough to pardon him; neither am I so jealous for mine owne honour; but that publike office which I sustaine is interest in it, that no injury offered to my private person do

Eccl. 28.

Matth. 18.

passe

passe unpunished. For Gods love, deare Christians, let us not stand too much on ceremonies, in things which so nearely concerne our salvation; this is but a flourish of a few ayry words. *Stephen* was a publike officer as well as you, and yet we see hee was no wayes imboldned by it, to take up stones, and deale by his persecutors as they dealt by him: neither did he suppose that any convenient course to defend his dignity, but with a most sincere heart hee cryed out, *Domine Iesu ne statuas illis hoc peccatum*: O *Iesus* doe not impute this sin unto them. And so our crucified Lord, not onely as he was son of man, but of Almighty God, besought his Father, even with teares, to pardon his enemies. *Pater dimitte illis.* No, there is no mortal creatures of so high a dignity to whom it can be any losse of reputation to forgive an injury, especially if it concerne no other than himselfe: *non quæras ultionem nec memoreis injuriæ Civium tuorum*, doe not seeke for vengeance nor beare in minde the injuries of your owne Citizens. But you will say, he hath injured you without a cause. Had it not beene causelesse, it had been no injury; where both are alike faulty, neither are injured. But what doe Levit. 19

I talke

I talke of cause? What cause did *Ioseph* give unto his brethren in only making relation of his dreame? And yet afterwards being chiefe Governour of *Egypt*, in a generous kind of silence, he buried all offence. But this of yours is of exorbitant strain. And wherefore all this exaggeration? If the offence were light, your reward for pardoning of it would be but small. We can never rise to any eminent degree of perfection, but by the way of suffering great injuries. Harken what S. *Hierome* saith in this particular: *Deus faber est, inimici lima sunt, & mallei, quibus nos ille expurgat Sanctosque sculpit.* God is the statuary, and our enemies are his chissells and hammers, with which he polishes us, and makes us into Saints. Hath your enemies ever stoned you, as they did Saint *Paul*, or scourged and crucified you, as they did our Saviour Christ? But you will alledge you are noble, and he who injured you is but some base borne pesant some Son of the earth. O *Samian* Pot-sheard art thou not of the same Clay (or little better) of which thine enemy is made? thou noble? if thou permits thy selfe once to be overcome by this appetite of revenge, know thou art no longer the off-spring of a noble

Hier. in c. Matth.

noble family; but the slave of sinne. Wherefore be advised by the wise man: *Memento novissimorum & desine inimicari*, Remember the last things, and cease to bee at enmity. Eccl. 28. You will tell me, though you would never so faine forgive your enemy, yet you cannot overcome your selfe therein. The reason is, because you will take no paines to get the victory. I know that as long as you nourish grudgings in your mindes, all your thoughts which arise from thence, taste of nothing but bitternesse, whilst your bosome is no other but a nurcery of nettles, thornes, and bryars, with which your ulcerated Conscience is stung, and smarts unto the very bloud. Doe you burne with desire of revenge? haste with all speed to extinguish the flame, least in debarring your owne entrance into heaven, you but accelerate the fire of hell, where you shall burne for all eternity. The sustaining of injuries is the gates of heaven, and, *qui vindicari vult, a Domino inveniet vindictam & peccata illius servans servabit*; he who will be revenged, shall finde vengeance of our Lord, and with great observancy he will keep his sinne. Eccl. 28. You can take no sleep perhaps, nor have an appetite to any food, as long as you behold a

Mardocheus sitting securely at the Pallace gate, as long as yon see your enemy uncontrolled, conspiring your ruine. How bravely we deceive our selves to our owne perdition? *Ezekiel* tells of cerraine Souldiers, *qui posuerunt* Ezek. 32. *gladios suos sub capitibus suis, & descenderunt ad infernum cum armis suis*, who layd their swords under their heads, and so descended together with their weapons into hell: behold a new manner of pillow, to sleep on swords. And truely they take their rest upon no other, who are so desirous of revenge, as they never rest but when they are fighting, quarrelling, harming of other men. In this manner *Cain*, that primitve disciple of the Devil (as St. *Basil* tearmes him) for no other end sought his brothers destruction, but upon the ruine of his glory for to build his own, though the effect was far contrary to his expectation. *Esau* found no place for any mercy, although hee sought it with instancy of many tears: Ad Heb. 12 so *Saul*, so *Antiochus* were shamefully repulst even from the Altar of mercie, to which they fled; and that deservedly, since they never spared any whom they held for enemies: *Iudicium sine* Eccl. 28. *misericordia fiet illi qui non fecerit misericordiam*, Hee shall have judgement

passe

passe upon him without any mercy, who hath not afforded mercy unto others; whereas King *David* redoubled his wickednes with a foul relapse, and dyed his infamous Adultery in bloud, and yet he no sooner began to shew himselfe contrite, he had no sooner pronounced these two short words *Peccavi Domino*, I have sinned against the Lord, but he heard presently from the mouth of the Prophet *Nathan Dominus peccatum tuum transtulit.* The Lord hath remitted your sin. How often did *Antiochus* confesse that he had sinned, and with grievous cries implore the Divine pitty, vowing offerings to the Temple, & promising for the time to come an intire conversion; and yet his petition never would be heard; and from whence proceeded this differeece of favour, but from their different carriages towards their enemies? For *David* wilst he was inferiour to no King, in prowesse and deeds of armes, was superior unto all in pardoning his foes, insomuch as he esteemed revenge the most unworthy his dignity of all other crimes; whereas that other Tyrant behaved himself in more than hostile manner towards his own Citizens, breathing forth nothing but swords, fire, bloud, slaughter, and revenge. 2 Kings 12.

The

The 6 Paragraph.

THough Physitians most commonly use not to give over their patients still they see them so faint as they require a tombe (as it were) to leane their bones against; yet there are some maladies so pestiferous as at first sight of the patient, they can say, He is but a dead man, go and provide him a grave. In like manner though in this life we are not to dispaire of the salvation of any, how wicked soever they be; notwithstanding this is such an incurable disease, wher the vitiated bowels even swim with gal, and the minde is tortured with the pangs of hatred, and desire of revenge, 1 Iohn 5. that St. *Iohn* plainly declares his opinion of such an one: Make ready a Sepulcher for this miserable wretch, for his sinne is mortall, and to the death; neither would I advise any to pray for him. They rarely recover who are once obstinate in revenge, and there is no sense, where there is Eccl. 22. nothing but bitternesse. But although all the wise and learned men in the world crye out against us: though all the Prophets threaten us, Angels exhort us to bury our iniuries in forgetfulnesse, and enter into league of friendship with our enemies, yet

we

ve deſpiſe them all, and deſperatly
erſever in purſuit of our revenge.
Laſt of all, the Learnedſt and wiſeſt
of all wiſe and learned men, the in-
truction of Prophets, and King of
Angels with ſoveraigne power, ſu-
reame authority, doth viſit us him-
elfe not ſo much by way of perſwa-
ion as by authority to bring vs to ac-
ord, not to give us counſaile, but an
bſolute law, and yet with extreame
udacity we remaine ſtill obſtinate.
ut mark this *Dialogue*, how Chriſt
ur Soveraigne King commands, and
ow his ſubiects contrary his cōmand.
Here ſtands our Saviour Chriſt, & in
is fathers name commands them: *Ego autem dico vobis, diligite inimicos ve-ſtros: I ſay unto you, love your enemies.* Matth. 5. Luke 6.
here ſtands his rebellious ſubiects,
nd anſwer him preſumptuouſly a-
ain: O Chriſt this is loſt labour
ou do command in vaine. *To you I be-ake, to you who are Chriſtians.* Wee
de our ſelves preſently with Hea-
ens, and none gives eare to Chriſt.
ſay unto you, reſiſt not evill; So we
all be counted cowards and weak
irited. *Pray for thoſe who perſecute & ulumniate you.* How ſeldome, & how
old this prayer is; *That you may be ons of your Father who is in Heaven.*

We

We shall buy this title at too decre a price. *Doe good to those who hate you.* It is against our natures, O Lord command us somewhat more tollerable. *Forgive others, and you shal be forgiven your selves.* It is impossible, content your self, we cannot do it. In briefe, we will not restrain our anger, bridle our selves, nor containe our hands; as for our thoughts, how is it possible to governe them? *If you shal remit to men their offences, your heavenly father will remit you yours.* For us, we are resolved to perish, so our enemies perish with us.

The 7. Paragraph.

O *Christians*, and is Heaven then such an odious thing as you must needs make such impetuous haste to hel? Do you not remember the dayly petition which you make, *Et dimitte nobis debita nostra, sicut & nos dimittimus, And forgive us our trespasses, as we forgive?* Do you not perceive your obligation from hence, to love your enemy, under paine of binding your selfe unto the forfeiture, as often as you supplicate Almighty God to forgive you, as you forgive other men, when you do but say in a manner, *For me, I am resolved to pardon no man, but to take revenge on all, and*

persecute

erſecute them with implacable hatred o the death; wherfore do thou, O Lord f thou pleaſe, requite me with the like. No this is the language of the repro-bate, the predeſtinate are of a far dif-erent ſtraine: it is impoſſible to pro-voke them by any injury beyond their cuſtom of interceding in this manner for their enemies; *Father forgive hem*, and impute not this ſin unto hem; for my part, I freely pardon hem, I freely forgive them, without all thought of ever revenging it. This is the ſtile of the Predeſtinate. And here, before I draw to a concluſion, I would deſire to know of thee whoſo-ever readeſt this, and yet beareſt a grudge unto thine enemy in thy mind, whether thou believe all this to be true or no? without doubt you will not deny it, unleſſe you can be-lieve the truth would conſpire with falſehood to deceive you, Chriſt with untruth. Suppoſing then that all is true, as moſt true it is, what impious contumacy is this in you? what ob-ſtinate contempt of the Law of God? what preſumptuous contradicting of the will of Chriſt? Chriſt exhorts you with all earneſtneſſe to pardon, for-give, and love not only your friends, but even your enemies, be they

whom

whom they will; and yet doe you re
maine obstinate, yet doe you hat
your foes? Will you yet afford then
no forgiveneſſe? yet cannot you lov
thoſe who maliciouſly have detracte
you? Doe you care ſo little fo
Chriſt, ſo little for Almighty God
doe you ſet ſo light by heaven, b
your eternall ſalvation ſo light? can
not all this extort from you one ſuc
word as this, ſeriouſly uttered, an
proceeding from your heart; *Ignoſco
dimitto*, I pardon, I forgive, and be-
ſeech Almighty God to doe the like
if perchance any have offended me;
Yet doſt thou ſtand like a ſenceleſſe
ſtatue, without all voyce and motion
of forgiveneſſe? Yet out of that iron
boſome of thine, doſt thou breath no-
thing but ſuch ominous ſounds as
theſe: away with mine enemies, an
evill death be with them, and all that
is evill elſe? Yet doſt thou blow out
nothing but revenge, death, and de-
ſtruction againſt thine enemies? Is
your hate of your enemies not yet ex-
tinguiſhed, doe you yet refuſe to o-ey
the commandements of our Saviour
Chriſt? If ſo, go with other Chriſti-
ans your like, take what way you wil,
you can never be out of it; one way
or other you will arrive infallibly

unto

unto your journies end, the kingdom of everlasting woe and wretchednes. Goe on confidently, blind-fold as you are, and assure your selves that every path you can take will lead you unto hell; the certain course you can take to arrive thither, is by mistaking of your way, in the mean while, hold this for certaine, *Non potest amare Deum qui non cessat odisse inimicum*, That he cannot love God, who ceaseth not to hate his Enemie.

***

The

Emblem X.

Detestation of Sins past

I will come unto thee quickly and remoue thy candlestick out of his place except thou repent

Rev: 2 V. 5.

The Tenth Signe,
Of Predestination,

IS the *detestation of our passed sins.* The *Device* is, *an aged man bearing his crosse.* The *Motto, Veniam tibi cito, & movebo candelabrum tuum de loco suo, nisi pœnitentiam egeris.* I will come presently to thee, and remove thy Candlestick out of its place, unlesse thou repent. St. *Austin* esteems it a most flagitious crime to rejoyce and glory in the remembrance of our passed sins, whereas we ought rather to conceive great sorrow for them, and endevour with all diligence to extirpate them. For as the same Saint truly affirmes in another place, *qui pectus suum tundit, nec corrigat peccata, solidat, non tollit* He that beates his breast, and doth not amend his life, rather inroots his sins more in him, than extirpates them. The royal Prophet affirmes of himself in the midst of his lamentations, *peccatũ meũ contra me est semper*, that his sins were alway s against him; and therefore he beseeches God with such instancy of

Apoc. 2.

Lib. 5. de lib Arbit.

prayer, to create in him a new heart, and renew a right spirit in him: *Cor mundum crea in me Deus & spiritum rectum innova in visceribus meis* And such as those are onely truely happy, who imitate this holy sorrow, and prosecute their sinne with such a generous hate as this; who grieve only, because they are grieved no more, and afflict themselves, because they doe not afflict themselves enough. This is a true sorrow indeed, according to Almighty God, which (to speak with the Apostle) *maketh repentance unto salvation, not to be repented of.* Where we are maturely to consider the word *in stabilem salutem*, to *lasting and permanent salvation, to salvation not to be repented of:* For many by Repentance acquire the state of Salvation, but alas their salvation is not permanent and lasting. For which cause our Saviour expressely admonisheth us, *Nisi pœnitentiam habueritis, omnes similiter peribitis*, Unlesse yee have repentance, ye shall all likewise perish; where he insinuates unto us, that it is not enough to repent, but we must also have repentance, that is, be conversant in it; neither is it to be undertaken onely at certaine times, and then intermitted, for so long againe;

Psal. 50.

2 Cor. 7.

Luke 13.

but

but we are ſtill to actuate our ſelves therein, with a firme purpoſe of perſevering. And this is the Doctrine delivered to us from that Angellicall mouth: *vera & ſer a penitentia non tantum a peccatis præteritis expiat, ſed etiam preſervat a futuris*: that true and ſincere repentance, doth not only expiate us from our paſſed ſins, but alſo preſerves us from future ones; he doth not repent for his ſins, who hath not the like purpoſe withall, of never falling into the like ſinnes againe. St. Tho.

The firſt Paragrah.

CHriſt having healed the *Paraletick* in the Goſpell, commanded him to take up his bed and walk, which he performed inſtantly: *& ſuſtulit grabatũ ſuum & ambulabat.* The occaſions of ſinning are firſt to be avoyded, and removed out of the way, and then we are to proceed to a moſt vertuous courſe of life. The Prodigall-child being almoſt ſtarv'd with hunger ſaid, *Surgam & ibo ad patrem meum. I will riſe, and goe to my Father.* Neither did he onely ſay he would goe, but he went indeed; whereas we, for the moſt part, when it comes to this, through our owne negligence doe loſe both uſe of hands and feet, we are John 5.

onely active in words, nothing in deeds; mighty of our tongues and feeble of our hands; we bend the bow, but never shoot the arrow; we purpose much, but never performe any thing; we are sorry when we are fallen into any sin, but use no diligence in providing not to fall againe. And as those who wish to have their wounds cured, but apply not the remedy, so we would avoyd the falling into sins, but divert not the stream of affections which carries us towards them. Age finds us still procrastinating, and seeking of delayes; our life hastes away, whilst we doe nothing, but purpose, and make faire promises, and is past before we put them in execution; when death arrests us in midst of our long purposes, and derides us for having consumed so many yeares in resolving what to do, without doing any thing. Such an one was St *Augustine* once, but not long such an one: he did not differre that till he was old, which no man can undertake too yong: *Dicebam apud me intus, Ecce modo fiat, modo fiat: Et cum verbo jam ibam in placitum, jam pene faciebam, & non faciebam: nec relabebar tamen in pristina, sed de proximo stabam, & respirabam. Retinebant me* *Conf. c. 11.*

rugæ nu-

nugæ nugarum, & vanitates vanitatum antiquæ amicæ meæ, & succutiebant vestem meam carneam & submurmurabant: dimittis ne nos? I said in my selfe (saith he) behold I wil doe it shortly, and il only it shall be done. And having said this, I was satisfied, I was even upon the poynt of performance, but performed nothing; yet I returned not wholly to my old customes again, but stood panting not far of. I was stayed and detained by those old friends of mine, the toyes of toyes, and vanities of vanities; and shaking me by this same vestment of flesh, they muttered these words, Will you forsake us then? Yes truely he forsook you, and wholly discarded you, he shook off your intollerable yoke, and detested in such manner the wayes of his former life, as he never thereafter set foot in them againe.

The second Paragraph.

WE often undertake a better course of life, but we persever not in it, and so whilst we goe not forwards with our web, it unravels againe, and becomes as mishapen as it was before. We want not (as we may well suppose) many pious endevours, holy thoughts, pure intentions, and wise deliberations; and in all which, wee

are but like the *Athenians*, who enacted excellent lawes, but were starke nought to urge them on to execution, or provide they might not be antiquated by the times abuse. We prescribe to our selves a most laudable course of life, and most conducing to our salvation, but at every little tediousnesse, and molestation we desist from it; we fortifie our selves with many holy, and fiery purposes, but at th first parley of our rebellious flesh, at the first solicitation of our allu'ring enemy, seconded with others of that flattering crew, we render up our selves, and without any resistance suffer our selves to be trailed into the filthy puddle of our former sinnes, so unconstant is our Repentance, and so little durable. O deare Christian, thou hast resolved to lead a life most pure, to decline all occasions which may blemish it, to refrain thine eyes the sollicitors of lust, and mortifie the unruliness of thy flesh, and thou dost well therein. Thou beginnest to debar thy tongue from mis-beseeming words; to harbour an aversion from reading lascivious books. And all this very well Thou purposest to suppress thy anger, to moderate thy passions to reject all enmity, and banish envy

wholl

wholly from thy mind, and thou doſt
xcellent well. Thou reſolveſt to be
nore reſerved in ſpeech, to be ſilent
whilſt others are detracted of, and pa-
ient when th ſelfe art injured; and
ll this excellent well. But how far
nore excellent were it to remain ſtill
onſtant to our purpoſes? whereas,
las how many are there, who yeſter-
lay could bridle their tongues, con-
aine their lubricities, ſuppreſſe their
ngers, and overcome themſelves,
who to day are wholly effuſed on
heir former licentiouſneſſe, and in
eceiving againe the ſervile yoke of
nruly luſt, and a licentious tongue,
nd giving the reines of their furious
aſſions, become as very ſlaves to vi-
es as they were before It is no true
epentance, which is not ſtable, and
rmanent, but rather inconſtancy
nd light volubility of mind. We are
ke thoſe cowardly fencers, who at
lunt can handle their weapons skil-
lly, and make great flourishes, but
eing challenged to the field at ſharp,
he glaunce of the naked weapons ſo
azles their eyes, as they run daſtard-
y away, and expoſe their backs to
hoſe wounds which make them
earefully turne away their face. We
re like unexpert foot men, who at

their first setting out do keep a mighty adoe, ut they are presently all in a sweat, and forced to take up, b fore they have halfe run the race. How often doe we undertake matters of great consequence, which we begin laudably, and for a time hopefully prosecute, until by degrees wee languish, afterwards come to fall, and at the length lye groveling all along? That Tree makes vaine ostentation of blossoms, which onely promises fruit, b t never produces any; That Architect lays but a footlesse foundation on which he never raiseth a building up; and what doth it availe a Mariner to hoise up sayle, weigh Anchor, and betake him to the sterne, if he never put to sea, or else make for land againe, as soon as he is out of the havens mouth? And what do we but lay the foundation with this Architect, and never goe forward with the building we have in hand? Begin our *Exordium* with the Oratour, but rarely come to our peroration? Set Saile with the Mariner but for every little blast, stand for the harbour againe: What have we more frequently in our mouths, than *I will amend my manners, I will reclaim my life*, and yet, what is lesse seriously performed?

Straight

Straight from the receiving of the Sa-
raments we ſtart out couragiouſly to-
wards the Goale, but before we have
unne halfe way, we faint and lay us
lowne for wea ineſſe. When none
an diſcerne in us any memoriall of
good purpoſe we ever had, or of that
acred refection; ſo mindfull we are
ſtill of injuries, ſo forgetfull of what
we piouſly reſolved; ſo as with good
eaſon *Polybius* ſaith, Man is accoun-
ed the wiſeſt of all animated things,
ut for my part I hold him the fooli-
heſt of all: for other Animals are
ver wary after they have once recei-
ed harme: The Fox is never taken in
he ſame Gin againe: the Wolfe ſhuns
he pit-fall, the dog a cudgell the ſe-
ond time; but onely man is ſo un-
vary, ſo oblivious a thing, as from
ime to to time he falls moſt common-
y into the ſame ſins againe.

The third Paragraph.

GOd complaines by the Prophet *Iſaiah*, *Non poſuiſti hæc, &c. Thou haſt not taken this to heart, neither remembred the lateſt things; and I have ſaid, even when thou haſt committed all this, returne unto me, and ſhe hath not returned:* Repentance, (ſaith St. *Bernard*) without amendment avails us nothing; For if one build an edifice, and another Iſaiah 47.

demolish it, what obtaine they but
Eccl. 34. their labour for their paine: *Qui enim baptizatur à mortuo, &c.* For he who is washed from the dead, and toucheth him againe, what doth his washing benefit him? True repentance goes ever accopanyed with amendment; where gluttony is stinted, luxury amortized, pride depressed, and our bodies subjected unto holinesse, which were before slaves of iniquity. And all this we promise faithfully to execute; and yet a day scarcely passeth, sometime not an houre, before all our promises are forgot, and wee returned to our former bent againe: And what *Isaiah* doth so much deplore, of a wholsome sadnesse, we make our meriment, *Ve*
Isaiah 56. *nite sumamus vinum, & impleamur ebrietate, & erit sicut hodie, sic & cras & multò amplius*, Come give us some wine, and let us take our fill of drunkennesse, as we doe to day, so let us to morrow, and that with advantage. We are just of *Pharaohs* condition, for he as soon as he perceived the raine, haile and thunder to be passed over, began to sinne more licentiously than before; so we, after we have obtained remission for our former sins, doe commonly fall into more grievous ones. How often doe we seeme Lambs in the morning,

and

nd become Lyons before night, wea-
ng Tygres natures, masked under hu-
ane shapes? How often doe we ap-
eare Angels when we rise, and yet be-
re th: evening become scarcely men?
o often we change vizards, and most
ommonly the most ugly is that which
est pleaseth us. And thus of vessels of
lory, alas, with too frequent change,
nd vicissitude, we become the vessells
f ignominy and shame: *Sicut autem egrotantes,* (saith *Chrysostome*) *nisi semper ordinate vixerint nulla ipsis disciplinæ per tres aut quatuor dies servatæ utilitas, sic & peccantes nisi semper sobrii fiant, nihil prodent ipsis duorum, aut trium dierum correctio.* As infirme persons, unlesse they have lived orderly before, receive no benefit by temperating themselves onely for a day or two: so unlesse sinners doe get a habite of maturity, the amendment of three or foure dayes will nothing profit them. Have you not marked young Chickens, how whilst they are straggling up and downe to pick up wormes, and flies, the Kite soaring aloft, singles out one of them, and stooping suddainly snatches it away with her, when all the rest runne crying to hide themselve under their mothers wings; but not being able long to containe them-

Hom. 3. ap pop.

selvs

selves there, they must out againe, and utterly unmindfull of their former danger, they are all dispersed, as busie as before; when the Kite watching its opportunity againe, ketches up another, and flyes away with it: then in as great a fright as they were before, they flock again unto their feathery refuge; where after they have lurked a while, all their feare and danger is forgot again, and so they sally out, and meet with the like encounters, so long, until the poor dam have never a Chicken left: even just in this manner death doth play with us; here he seizeth upon a neighbour, there on a kinsman, or neere friend of ours, whose losse, in that so neare a blow hath reference to our selves, not without reason, makes us tremble and lament, and seriously bethink our selves of amending our lives; but how long doth this terrour, these lamentations last? Some day or two, and then we pursue our wonted traines againe, and forgetting wholly our sorrow and heavinesse, we burst forth into immoderate laughter, and our old riotousnes, we seek out unjust wayes to thrive, we return to our owne forsworne intemperance, and all our other circular vices, effusing our selves with unrestrayned licentiousnesse, on

the

the accuſtomed exceſſes, of our paſſed life, and ſo long we continue in this dead ſecurity, untill death with its cold hand doth gripe our hearts, and make our eyes run with the laſt teares wee ſhall ever ſhed. Then that will onely profit us which we have done, and to wiſh to have done this or that, will availe us nought: Then our moſt of comfort will bee to remember that which coſt us moſt paine to effect it. But we neither ſufficiently credit our ſelves, nor others, in poynt of this verity: to day we conceive a deteſtation of our ſinnes, and to morrow commit the like, or more grievous ones againe, dallying in this manner with Almighty God, when we have ſcarſely waſhed away one ſin, with repentant teares, but we commit another worthy of as many more, connecting (as it were that chain of iniquity, which *Iſaiah* the Prophet ſo condoles, and yet ſo menaceth withal. *Væ qui trahitis iniquitatem in funibus, & quaſi vinculum plauſtri peccatũ. Even ſo we adde ſin to ſin, and for the moſt part, the latter more enormious than the firſt*: ſo we are alwaies inclining unto the worſe, like *Antiochus Epiphanes*, of whom it was ſaid, *That he was a good child, an ill youth, and a wicked man.* By the addreſſe of Repentance Iſaiah 5.

Repentance and Confession being delivered from our sins, wee are fervent for the first week after, the second we grow tepid, and the third wax wholly cold; insomuch, as losing all spirit, we become dead againe. O men, more changeable than the Moon, who not onely every moneth, but every week, nay often every day have their increase, waine, excesses, and defects! How many tides doe dayly ebbe and flow within the *Euripus* of a narrow breast? How often from fruitfull Olives doe we degenerate into wild and savage plants? O volubility, O inconstancy of ours, more variable than fortune it selfe, which when it ceaseth to be good, onely by degrees, at least becommeth bad. *Impius facit opus instabile*, The worke of the impious is unconstant and wavering.

rov. 11.

But on the contrary, the pathes of the just are like a resplendant light, *Procedit, & crescit usque ad perfectum diem*, which gains of the skie encreases to a perfect day. The Predestinate have such a horror from any sin, as they wholly break of all commerce with it, thy know how dangerous a thing it is, to dally in this manner with Almighty God, to repent us of one sin to day, and to morrow to commit others, to

rov. 4.

repent

repent afreſh. They never remember without hearty ſorrow, on what guilty tearmes they once ſtood with Almighty God; not forget how hainouſly then they offended him; which is our ouely efficatious way to obtaine grace and favour of Almighty God, who then forgets himſelfe offended by us, when we with ſorrow remember our offence.

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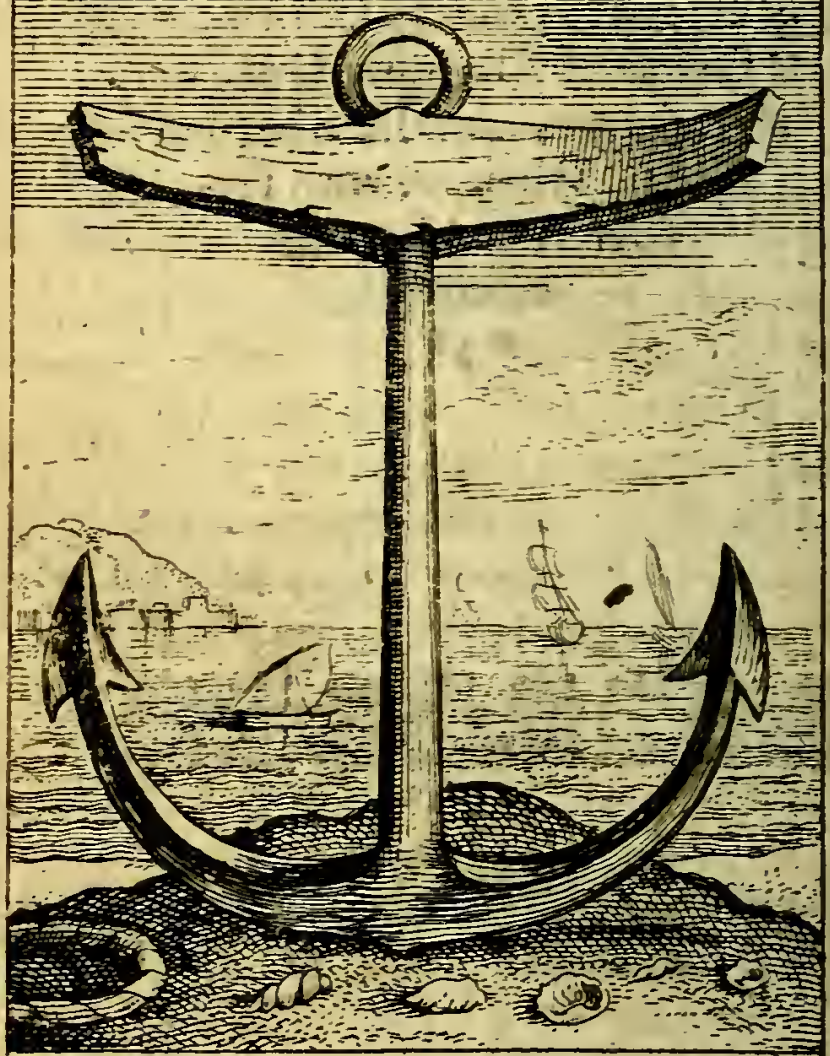
The

Emblem XI.

Propension of our Will to good



I haue inclined my heart to performe thy statutes alway, euen vnto y end Psal: 119 V. 112.

The eleventh signe, *Of Predestination.*

IS the *propension of our will to good*, whose *Device* is an *Anchor*, with these words: *Inclinavi cor meum ad faciendas justificationes tuas in æternum propter retributionem*, *I have inclined my heart to fulfill thy Lawes for ever, &c.* This inclination of our mind doth then declare it selfe, when one shall have firmly resolved with himselfe, never, although it imported the losse of his life, and all he had, to defile his conscience with any deadly sin *Iuravi & statui custodire judicia justitiæ tuæ.* I have resolved and sworn (sayes the royall Prophet) to observe the judgements of thy righteousnes; & St *Iohn*, *Quod si cor nostrum, &c.* If our owne hearts reprehend us not, then we may confidently have our recourse to God. Father *Lewis* of *Granado* affirmes that it is a signe of all others the most evident of reprobation, when one doth easily, and without any sense of sorrow fal into mortal sin. He is but too far gone in wickednes, who

Psal. 119.

Psal. 118.

Iohn 5.

who will not so much as seriously desire to returne to good; whereas, to be willing to become good, is a great part of goodnesse. For the predestinate, as they would nothing which is evil, so would they nothing but what is pleasing to God. Wherefore with
Acts 9. St. *Paul* every houre and moment they are crying out, *Domine, quid me vis facere*, O Lord what would you have me to doe? there is nothing which for your sake I will refuse, nothing which I shall esteem too hard, or difficile, nothing so painfull or grievous,
Psal 39 but in having you for help and guide, I will with my sufferance overcome it all; and there where my ability comes short, I will supply with the ardency of my desires; where my feet cannot carry me, I will mount upon the wings of my cogitations, and as the *Helitrop* to its beloved Son, so I, O Lord, will wholy convert my will to thine. *In capite libri scriptum est de me, ut facerem voluntatem tuam, In the beginning of the book it is written of me, that I should doe thy will; It hath been mine onely desire O my Lord, &c.* I have obtained to place thy Law in the middest of my heart, in the middest of my memory, my understanding, and my will. St. *Bernard*

e ever ready prest for to obey the
vine will) *pauperimus ego* (sayes he)
habeo nisi unum minimum, voluntа-
n meam, & non daboillam ad volun-
tem illius, qui toto se totum me com-
ravit? Miserable and needy wretch
I am, I have but one mite, this
ill f mine, and shall I not bestow
at upon his Will, who to redeeme
e wholly, did wholly give himself?
ithout doubt it is most just, and
asonable that the Divine Will
ould be the Author, and a rule to
rs: *Constitui & conformavi vo-*
ntatem meam divinæ, &c. I have re-
lved (sayes *Epictetus*) to conso me
y Will to the Divine Will. Wil he
sit me with sickneſſe? then be it
; that I enterprise any thing? I will
ndertake it then; that I possesse any
ing? his pleasure be it? that I for-
be it? behold I am prepared; final-
, that I should dye? I am content.
nd who now, when I am thus resol-
ed can inforce mee to any thing a-
ainst my will, more then they can
God himselfe? Thus much had a
Heathen conceived of these verities,
who onely lived in the blind night of
gn rance; and what a shame then
were it for Christians in the cleare
Sun-shine of Christianity not to
behold

behold as much as he? *Fiat voluntas tua, thy Will, O Lord, be done in*
Matth. 1. 3. *earth, as it is in heaven.* Wherefore *accingimini & estote filii potentes, ut pugnetis adversus nationes, &c.* arm your selves, and be mighty sons, that you may fight against these nations (against the frequent assaults of vices) but as it shall be the will of heaven, so be it done.

The first Paragraph.

IN Cities according to the principal clock the common ones use ordinarily to be set, and why likewise should not the wills of every man conform themselves like little clocks, unto the great celestiall one onely, the Will of Almighty God? *Sicut fuerit voluntas in cœlo, sic fiat.* As the Will shall be in heaven, so let it be. It is incredible how gratefull unto God such an act as this. God congratulated with himselfe, as for some extraordinary happinesse: *Inveni David filium Iesse virum secundum cor meum, qui faciet omnes voluntates meas, have found* David *the sonne of* Iesse, *a man according to mine owne heart, who performes my will in every thing.* God had long sought for such a man, he layd wayt for one of that mind and disposition, who in all occurrences should

ould propose unto himself, no o-
er aime than the performing of his
il; and having found such an one,
en like one overjoyed, our most
ountifull father cryes out, *Inveni qui*
ciet omnes voluntates meas. I have
und him who will doe my will in
ery thing. And this was the reason
hy the Son of God was so exact
mself in fulfilling his fathers will:
escendi de cœlo non ut faciam volun-
tem meam, sed voluntatem ejus, q i John 6.
sit me. I have descended from h a-
n, not to doe mine owne will, but
e will of him who sent me From
e rule of this direct and soveraigne
ill, they are but too farre swarved,
ho not onely not obey at a beck,
it ever stir not for its absolute com-
and; *Sapiens timet & declinat a* Prov. 14.
lo, stultus transilit & confidit, the
ise man feares and so escapes evill,
hilst the foole is confident and
oldly leaps into it. And this is as
e Scripture sayes, *comedere ac ter* Prov. 30.
re os & dicere non sum operatus
lum, to eate and wipe their mouth
ean againe, and say I have done no
rm. Those who are of this mind do
t laugh whilst they engage their
ules unto the devill; they lose
eir part of heaven, and do not feele

the

the lo ſe, as accounting it but a lig
and triviall one.

The ſecond Paragraph.

BVt on the contrary, the predeſ
nate doe lay ſo ſure a foundati
of vertue in their minds, that th
conceive a horror from all kinde
offence, and from the leaſt ſhadow
any ſin, & never conſent to takepl
ſure in that which may be diſpleaſi
to Almighty God, but they put
this firme reſolution to perform th
which may be moſt acceptab e u
God, although thereby they ſhou
incurre the diſpleaſure of all t
world Thither they bend all th
thoughts, and hence all diſcourſe
derived, neither may we doubt, b
from their inflamed wills with gr
ter ardor then *Ip ſetus* did, they w
burſt forth into theſe lowder exc
mations, *O my God, and my love, fa
be it from me, that I ſhould not e
have the ſame will with thee: no, no,
will is thine, or rather indeed I have
will longer of mine owne, ſince al
have is thine. And now of neceſſit
muſt follow thy wil, ſince it is all I ha
I neither doe, nor ought to deſire
thing, O my God, but that which pl
ſeth thee Is it thy pleaſure then t
I be ſick? then be it ſo; or poore? a*

t

hat too; to endure much paine? and hat; wouldst thou have mee suffer ontumelies and iuiuries? I am resil-ed to be despised and contemned, al-hough it would touch me to the quick, am prepared; wilt thou deprive me f all solace and delight? I am resol-ed to be perplext in minde, although should lust to the worldse d, I am ntent; wilt thou bereave me of all at which I most affect? although it is st hard to depart with that we love, t I likewise will, since thou wilt have so; wilt thou have me dye? of all fficile things, this is most difficile, d yet I should not refuse to dye a ou sand times, so I might ent breath last i the dea e armes of thy most cred w ll: and that a violent deat ? spight of nature I would embrace too: wilt thou have me a Saint in eaven? O my God, it is my hearts de-e; or a damned soule in Hell? Alas eet esus if ever thou hadst beene so nded, it had beene done, since I have ser ed it, but it is apparant it is a ng thou never desirest, since thou dst thine owne pretious bloud to bin-it. But yet if it were possible (as it nnot be) and I might have my choyse ether thy will should be trarsgressed, d I a Saint in heaven, or else I dam-

ned

ned, and thy blessed will fulfilled, O
God, I should make no difficulty to co
clude, that it were farre better for m
to be damned, than thy will left undo
But, O thou soveraigne goodnes
I am sure thou desirest not my deat
since thou wast pleased that thine ow
Son should dye, to the end that I mig
live I beseech thee therefore, O he
venly father, for the most bitter dea
of that onely Son of thine, that th
wouldst preserve mee from eter
death Look upon those wounds, loo
upon that bloud which for my sake w
sacrificed, when to spare thy servan
thou wouldst not spare thy sonne. I
hold me thy humblest servant, O th
immortall King at the least signe of
good pleasure, ready at thy command;
that, shall be most grateful unto m
which procecds from vertue of thy h
will; Paratum cor meum, Deus,
Psal. 127. ratum, cor meum, *my heart, my G*
is prepared, my heart is ready. Su
servants as these their heavenly m
sier hath in high esteem, who w
such a vigilant eye observe every le
signe of his sacred pleasure, as th
make it no other than a law to the
And with a chearefull countena
are ever ready to say, *Dominus*
quod bonum est in oculis faciat, &

Hee is our Lord, let him doe that which is best pleasing in his eyes, for here is nothing better than to have egard to Gods Commandements.

The third Paragraph.

THE *Grecians* doe commend that celebrated saying of theirs, *e quid nimis*, not too much of any hing; but thou, O Lord, hast ex-reſſely commanded, *mandata tua uſtodiri nimis*, that thy commande-ients should be very much obserued. God would have all his servants so eady and prompt at every command f his, at every beck, as they should ever passe a day, no not so much as at whereon they should suffer the eateſt affliction, without repea-ng over this short sentence a thou-nd times both in heart and mouth, *od vult Deus fiat*, be it as it pleases od; and by this meanes the will men so vertuously disposed be-mes to be the will of God himself, nce they hold themselves constant this resolution, never to will any ing which may be displeasing to s Divine Majesty; whence it comes at whatsoever they desire, they taine, since they desire nothing e than onely to conforme them-ves to the will of God, as know-

ing that to be most true which S
Hierome writeth unto *Paula* upon t
occasion of *Blesta's* death. God
good, (saies he) and therefore of n
cessity being so good as he is, al mu
be likewise good, which he ordaine
neither can men of God receive
ny thing in ill part, which is proce
ding from so good a God. Are th
in health? they render than s th
to their Maker for it; are they disc
sed? even in this they acknowled
and praise their Makers will; a
they deprived of their deareſt frien
they cannot but bewayle so sad
accident, but yet in remembring t
God hath disposed it so, they be
their losses with an equall mind; h
death ravished a way an onely chil
a losse how ever grievous, yet to
sustained, since he who lent it,
mands it back againe; are they
vertaken with extreame poverty,
more grievous infirmity, afflicted
be contemned, and opprobriou
dealt withall, subiect to a thousa
injuries and scornes? For all t
you shall never haare them utter
ther words, but *sicut Domino plac
ita factum est, ita bene factum, et
in hoc laudetur Deus.* God hath d
as it pleased him, and therefore

ath done well, for which cause even
n this be he likewise blessed and
rayſed ; *Benedictus Deus in æter-*
um, God be blessed for ever. Who-
ever are fastned to God, as by an
nchor with such a Will as this, doe
wayt their lateſt houre with all se-
curity, and account all misfor-
tunes in the meane time
for short, which with
so fortunate an end
are to be clo-
sed up.
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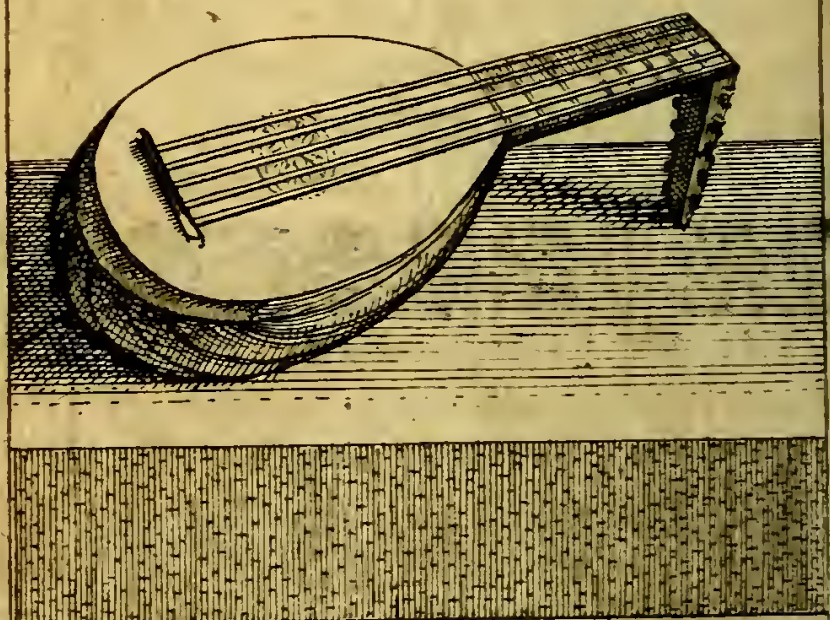
Embleme XII.

Moderation of our passions. &



And unto thee shall bee his desire and thou shalt rule ouer him Gen. 4. V. 7.

The twelfth signe, *Of Predestination.*

IS the *moderation of our passions*, or the *victory of temptations*, The *Device* is a *Strung Lute*: the *Motto*, *sub te erit appetitus tuus, & tu dominaberis illius*, *Thy desire shall bee subject unto thee, and thou shalt master it.* Those who are of Christ (as the Apostle confidently avers) have mortified their flesh with its vices and concupiscences; and St *Bernard* elegantly represents our Saviour inviting us, *qui vult venire post me abneget semetipsum*; *ac si dicat qui me desiderat, se despiciat, & qui vult facere voluntatem meam, discat frangere suam*, those that will follow me let them deny themselves (as much as to say) let those who would love me, despise themselves, & those who would fulfill my will, learne to break their own. That which most fatigates us in the fight, is that which most crownes us being Conquerors; and we have no way to become absolute Masters of our lives, but by dayly killing

Gen 3.

Serm. de S. And.

ling our affections in us. For whilst they live, our reason is either dead, or obscured quite. For which cause the Royall Prophet besought Almighty God to unvaile his eyes that he might behold the wonders of the Law: *revela oculos meos, & considerabo mirabilia de lege tua.* I know, O Lord, that there are great and sublime secrets ontained in this holy law, but alas, for as much as I am a man burthened with the load of my flesh, and subject to varietie of passions and affections, and am not ignorant withall what a powerfull faction there is of them who disquiet and blinde my heart; it is thy piety alone which must open mine eyes, and disperse those thick mists of passions which encompasse them. *Seneca* treating of these passions of ours, Ep. 85. & 116 *Facilius est initia eorum prohibere, quam impetum regere; nam sicut in præceps dato corpori nullam sui arbitrium est, nec resistere dejectum potest, sed omne consilium irrevocabilis præcipitatio abscidit, ita animus si in iram, amorem, alioſue affectus se projecerit, non facilè reprimet impetum, &c.* It is easier to prevent them in the beginning, than afterwards to moderate their violence; for as a body rouling

rouling downe some steep discent, is utterly unable to containe it selfe, by reason his irrevocable fall hath deprived him of all use of force or deliberation; even so a minde once precipitating it selfe into anger, love, or any other passion, can with great difficulty resist their violent motions, since it is the nature of vice never to rest, till it hath tumbled us into the very depth of all calamity. Wherefore it is best to begin even with the first seed of these passions to root them out. We are to make head against our enemies, on the frontiers of our dominion, lest if they make impression unto the heart thereof, they accept of no conditions from those they have vanquished. How much better is it to bee a patient, than a mighty man, an overcommer of himselfe than a vauquisher of Cities? *Melior est patiens viro forti, & qui dominatur animo suo expugnatore urbium*

The first Paragraph.

BLessed are those (sayes St. *Augustine*) who make peace within themselves who so governe all the motions of their mind as to render them obsequious unto reason; and blessed are those who in subduing

the concupiscences of their flesh, become the Kingdome of Almighty God, where the mind enjoyes an absolute dominion, the corporall senses bring all in due subordination, and as inferiour servants no wayes resisting to that superiour power. This is that peace which the Angels proclaimed at Christs Nativity, to which nevertheless none can attaine, but by warre and violence. Hence it is, that God delivered the Commandements to *Moses*, at the sound of warlike Trumpets, when we should imagine that soft and harmonious musick should have better sympathized with those religious Rites to which the lawes had peculiar reference; that trumpets had more proportion with warres, than with the Church. But so it is (deare Christians) we are drawne forth into the field, we are prest unto the wars by this our heavenly Law-giver, neither can any truely observe his Lawes, who refuses to fight against those who impugne them. None can overcome their flesh by cherishing it, none without a battaile conquer the tempting enemy, or the frowns or smiles of the inconstant world: We are to hold every affection for an enemy, which the adversar

versaries of the divine Law shall oppose against us, and as such resist it with our uttermost power. He that is offended at his crimes, and yet favours his passions, doth but lop the branches from an evill tree, whilst hee permits the root to furnish the stock with mosse. St. *Chrysostome* in pondering these words of our blessed Saviour; *qui viderit mulierem ad concupiscendam illam, &c.* He who shall behold a woman to lust after her, hath already committed adultery with her in his heart, sayes, *non modo morbum, sed & morbi radicem evellit Christus, &c.* Christ doth not onely take away the disease, but even the root thereof. The root of adultery is this evill of concupiscence, and so together with adultery he condemnes the mother of it, concupiscence. In like manner, he doth not onely prohibite murther, but likewise anger which provokes us to it, and the firebrands of anger, opprobrious speech. Of all passions two of the most vehement are love & anger, & without extream rigor never to be restrain'd. Gentlenes & mild perswasion can doe no good with them; and as for anger it doth not importune the mind like other vices, but carries it away headlong with it.

Who would desire to wound his enemy on that condition to leave his hand incorporate in the wound, and not be able to withdraw it backe? and yet such is the nature of anger to engage us so farre as we can never come clearely off againe. It will not strike at any wickednesse, and whosoever it hath designed to strike at with its thunder, it is never appeased, till it have discharged upon him a deadly wound. He whom it rules is like the stone called *pyrites*, which is set on fire wheresoever you strike it with the flint. *An angrie man provokes quarrells, and he who is apt to take exceptions, will be the readier to sinne.* Wrath and anger are execrable things, and there is scarsely any plague hath cost mankinde so deare, for *Virum stultum interficit iracundia, & parvulum occidit invidia.* Anger killeth the foole, and envie murdereth the little one. Wherefore, deare brethren (sayes St Augustine) *ne obsecro tantum malum nobis inducamus, &c.* I beseech you let us not call such a plague upon ourselves, the soules sicknes, the night of reason, an alienation from God, oblivion of frendship, the overture of war, the plenitude of calamity, & the worst of devills, which is the more warily te

Prov. 29.

Lib. 4. de Civit. Dei. c. 6.

to be avoyded, more it infects with its dayly incursions. *In omnes personas hic ardescit affectus, tam ex amore n scitur quam ex odio, non minus inter seria, quam inter lusus & jocos; nec interest ex quam magna causa nascitur, sed in qualem proveni at animum: sic ignis, non refert quam magnus, sed quo incidat, nam arida scintillam quoque fovent usque ad incendium.* This passion (sayes *Seneca*) conceives a heat burning against all sorts of persons, and is begotten as well out of love as hate, no less from serious businesses than sports and meriment: neither are we so much to regard from what cause it arises, as into what bosome it lights: for so it makes no matter how great the fire be, but where it takes, since any dry thing will nourish, even a sparke till it waxe a mighty fire. But (sayes hee in another place) there is nothing yet so hard and difficile, which the mind of man cannot overcome, and there are no passions so head-strong and violent which cannot bee restrained by sk full managing, *quodcunque sibi imperavit animus obtinuit*, let but the mind absolutely command, and it will obtaine any thing. What a happinesse were it then to be delivered from such mighty evills, as anger with frenzy, rage

Sen. Ep. 18.

L 2 de ira. c. 12.

rage and cruelty, furiousnes and other the like passions with which it ever goes accompanyed.

The second Paragraph.

THat which this wise *Roman* said of anger, we may also apply to pride and envy, those two ordinary furies which hant humane breasts, as likewise to those equall sisters in wickednes; and to conclude, to all the other crew of vicious affections. And say, what a happines were it, to be delivered from such maine evills, and have our mind composed to a blessed tranquillity to a certaine harmony, and concordance of all our cupidities? He therefore is blessed, who is the lesse indulgent of liberty to his affections, the more free hee desires to bee himselfe from vices servitude, who to secure reasons dominion in him, crucifies his unruly passions. For Gally-slaves they have some cessation from labour, some time, though never so short allotted them to rest; but those who are slaves to their affections doe never enjoy any rest, but their mind is in continual agitation, by the turbulent motions of their restlesse thoughts. *Servietis diis alienis die ac nocte, qui non dabunt vobis requiem*, you shall serve strange Gods day and night, which

Hier. 16.

which will not give you reſt. And therefore the ſonne of *Syrach* adviſes us, *poſt concupiſcentias tuas non eas*, doe not follow thy concupiſcence; but as a head-ſtrong horſe is to be reined hard, and one that is ready, pricked on with the ſpurre; ſo wee are to manage our affections, by urging ſome, whilſt, for the moſt part, we do curb the reſt. None can more truely hate himſelfe, than hee who loves himſelfe with ſuch a pernicious love, as becomming by it wholly diſſolved in voluptuouſneſſe, he is neither able to obtaine any thing of himſelfe, or deny himſelfe any thing. Let ſuch as theſe conſider what the Apoſtle preſages of them: *Si ſecundum carnem, &c.* If you live according to the fleſh, (ſaies he) you ſhall dye, but if you ſhall mortifie the works of the fleſh, you ſhall live. The command of ones ſelfe is the greateſt Empire as man can aſpire unto, & conſequently to be ſubject to our paſſions the moſt grievous ſlavery; neither is there any triumph more glorious, then that of the victory obtained of our ſelves, where whilſt the conflict is but ſhort, the reward ſhall ever laſt. He overcomes his affections, who refuſes to ſerve them, and he ſerves them, ſaith

Eccl. 18.

Rom. 8.

Saint

Li. 2. de Iac. & vita beata

S. *Ambrose, Quicunq; metu frangitur, vel delectatione, irretitur, vel cupitatibus ducitur, vel indignatione exasperatur, vel mœrore deijcitur:* whosoever is dismayed by feare, enthralled by pleasure, inveagled with desires, exasperated by offences, or dejected with sadnes. Neither is there any viler servitude, according to *Seneca* (*p. 47.*) than that which is voluntarily undergone, where one serves his lust, another his avarice, a third ambition. A good man (as witnesses Saint *Augustine*) albeit hee serve, is free, whereas a wicked, although hee be a Monarch, is a slave, and that not to one man alone, but (what is more intollerable) to as many Masters as he hath vices. The desires of men are as various as their visages, and outward lineaments; and even as in those among men of the same kinde, there is strange diversity, so is there no lesse in the affections and propensions of our mind: here one burnes in the fire of concupiscence, another is led captive in golden chains, a third consumed with envy, this by drinking destroyes his health, this too much given to gamning, and this to idlenesse, the whilst, none will ever be perswaded, (as if one could not be drowned aswell in wine as water) that their

ruine

ruin can ariſe from thence, where they have placed their chiefe felicity. Saint *Gregory* ſayes excellently well, *Reprobæ menti valde placet quod concupiſcit, ſed in æterna pœna quod ei modo eſt dulce amareſcet.* A reprobate minde is pleaſed above meaſure with its owne deſires, but that which now is ſo ſweet unto it, will afterwards to its eternall paine be changed into bitterneſſe. O wretch, thou art deceived with ſpecious ſhew, and deſire hath ſubverted thy heart, and made thee long after fleeting waters, with a fruſtrated appetite. What felicity can a man receive frō his libidinouſnes, which according to St. *Ambroſe* doth burne us worſe than a feaver, farre more inflame us, & ſooner caſt us downe; *Febre libido flagrantior eſt, graviuſque inflammat, & præcipitat*; but when that violent heat is aſwaged, when the fit is paſt, then the eyes of our conſcience doe open, and a man becomes all confounded and aſhamed at the uglineſs of his reproachfull fact; then he ſtands in dread of Almighty God, and faine, if he knew how would hide his guilty head; but in vaine, for the deformity is ſo manifeſt, and all ſecrets lye unfolded before Almighty God, and therefore the thought of judgement doth

Lib. 4. in Reg. c. 4.

Dan. 13.

doth strike him into horror, out of the conscience of his selfe-guiltinesse. And what is the thirst of wealth, but a notorious spur to every wickednesse, which is rather more provoked than quenched by possessing that which it desires; which torments the minde no lesse with sollicitude of that it enjoyes, than that it wants? And whereas all other vices grow old with man, this then becomes most youthfull and vigorous. Hate and envy are two importunate evills, which unlesse you kill (as it were) in the cradle, there is little hope of overcomming them thereafter with that facility as you doe other affections. As for gluttony, those who serve it have a pernicious mistris of it, which the more obsequiously you serve, the more insolent it growes, and by reason of its neare affinity with lasciviousnes, in humouring and feeding it, you doe but nourish an enemy of Chastity. Who then is there, and we will give him deserved praise, who
ob. 3. can justly glory with holy *Tobias*, *mundam servavi animam meam ab omni concupiscentia*, I have preserved my soule pure from all concupiscence? Such a soule were like a Lute indeed, with all its strings in tune.

The third Paragrah.

SAul being commanded by Almighty God to kil *Agag* the King of the *Amalikites*, did notwithstanding onely imprison him; and this is our way of proceeding with our passions, which so they break not forth to any exorbitancy in the *exteriour*, wee take no thought for rooting of them out, how ever seditiously in our *interiour* they behave themselves. And what is this but thorow a vitious pitty, to confine those to prison, whom we should condemne to die; & whilst we spare a concealed enemy to arm him to proceed against us in publike hostility? For so those vices which at first were only committed by chance, and unawares, are converted by degrees into nature & custome, till at last they impose upon us a necessity of sinning, and make us cry out, when we perceive our selves brought every way into straits by our domesticall enemies; *I cannot overcome my selfe in this, it is impossible for me to abstaine from that to which I have been accustomed so long; you had as good bereave me of my life, as debarre mee the fruition of such and such a pleasure* And by this manner our vices become incorporate to our manners, and by neglecting to root up our passions

passions whilst they were but little shrubs we perceive our selves at la through our connivance overgrowne with whole woods of them, and encompassed with so vast a wilderness, as it exceeds our forces to extricate our selves. Yet even then we are no wayes to despaire, since one custome may be expelled by a better one, and the richer our Crown will be, the more the fight is dangerous and difficile. *Volenti cum bono Deo vincere certa est victoria.* Let but a *Moses* with his rod check the waves of the sea, and for the rest GOD will provide that the children of *Israel* may finde a safe passage thorow them, whilst they swallow up the whole hosts of the Egyptians. Let us but take armes, and inure our selves to fight, and we shall repulse the *Ammorites* and the *Cannanites* from infesting us? *Militia est vita hominis supra terram*, mans life is (but) a warfare on the earth And above all let each one hold himselfe suspected, since no man hath a more trayterous enemy. There is no comming to any agreement with this foe, no trusting to any treaty or composition, but onely that day will set an end to his hostility, which closes up

Iob 7.

our

our lives. It is a divine sentence of St. *Cyprian*, *Voluptatem vicisse voluptas est maxima, nec ulli major est victoria, quam ea quæ à cupiditatibus refertur. Qui enim hostem vicit, fortior fuit altero; qui vero libidinem repressérit fortior fuit seipso*, There is no greater pleasure than to subdue our pleasure, nor truer victory, than that we obtaine over our desires. For he who overcomes his enemy is onely stronger than another man, but he who resists his libidinousnesse is stronger than himselfe. A curious Musitian never leaves tampering with his instrument, till it be in tune, and so the predestinate ceases not to compose his affections, till they agree among themselves in a harmonious peace. If we will believe *Plato* the body is but a Lute, and the soule the Lutenist, which now tunes one string, now another, as it finds occasion: now it moderates the eyes, and now the tongue; now it containes the eares, and now the hands; and whensoever the passion of anger, or luxurie chance to rise too high, it reduces them to the right pitch of reason againe. He was a skilfull Musitian indeed who said: *Castigo corpus meum & in servitutem redigo*, I chastise my 1 Cor. 9.

my body, and bring it into subjection. And so the principal care of the predestinate, is, daily to examine the instrument of his affections, and now to strive against his choler, now represse his envy, now excitate his drowsinesse, now moderate his sadnesse, and now refraine his joy; he is still practising on it, and so long tunes up some strings, and lets down others, till it agree in perfect harmony. The predestinate permits nothing to his affections, he favours none lesse then himselfe, nor suffers any the least offence of his, to passe unpunished. Therefore to conclude, it is a true signe of predestination, and that they are of Christ who crucifie their flesh, with its vices and concupiscences.

The

A Treatise added as a Crowne to the twelve signes of Predestination,

Of the great scarcity of the predestinate.

TO crown that which hath been sayd, Mellifluous St. *Bernard* furnishes us with an excellent discourse of his: 'Our Lord knowes '(saith he) who are belonging unto 'him, and he only knowes whom he 'hath elected from the beginning; 'neither is there any who can tell 'whether hee bee worthy of love or 'hate. Seeing then (as it is most cer-'taine) we have no certainty, ought it 'not to be most gratefull to us, to 'gather some probable signe of this 'our election? or can our spirit take 'any rest, as long as it hath no te-'stimony of its predestination? 'Therfore it is a faithful speech, and 'worthy of all acceptation, which in-'folds the testimony of our salvation. *Serm. 2. oct. Pasch.*

The

'The word of which both affords
'great comfort to the elect, and dis-
'furnishes the Reprobate of all ex-
'cuse: for the signes of life being
'once manifest, whosoever neglects
'them, is clearely convinced to have
'received his soule in vaine, and
'slightly to esteem of that desirable
'land. None can justly accuse any
but himselfe, if he perceive in him
no signe of Predestination: for
God hath not predestinated any by
chance or hazard unto heaven or
hel, since *notum à sæculo est Domino*
Acts 15. *opus tuum*, thy work is known unto
our Lord from eternity; but in fore-
seeing the merits of every one, he
hath alotted them accordingly, either
Resp. 3. ad c. reward or punishment, as St. *Prosper*
biect. Galli- most truly says, It implys no necessity
car. that men should perish, because they
are not predestinated, but they are
not predestinated because God fore
saw that by their own wilfull perver-
Lib. ad Sim- sity they needs would perish. And St.
plic. q. 2. *August.* avouches the Doctrine, where
Ep. 105. he saith, that God hated not *Esau*,
as a man, but *Esau* as a sinner, since
God detests nothing in man but sin.
And againe onely sin (sayes he) doth
render the way to heaven inacces-
sible. While all of us tend unto one

onely

onely gaole, alas what diversity is there in those wayes we goe, we run, and we perish in? The way of life is narrow, that of perdition, broad rosie, & pleasant; here we must climbe up a craggy cliff, here we slide easily downe into a dale, *facilis descensus Averni*, the descent to Hell is easie. Truth cryes out unto us exhorts, and admonishes us: *Intrate per angustam portam, &c. Enter by the narrow gate, since the gate is broad, and the way spatious which leads to perdition, and many there are who enter by it; whereas the gate is straigh, and the way narrow which conducts to life, and there are few who finde it.* And it inculcates the same againe, *Inforce your selves to enter by the narrow gate, For I say unto you, there are many who are desirous to enter in, and yet cannot.* A narrow way indeed it is, which wee cannot goe but alone, and unaccompanyed: each one of us is to render account unto God Almighty onely of himself; each one to undergoe his owne burthen; each one according to his works that he hath done shall receive reward And this is that which made our Saviour break forth into those dolefull words, *Multi sunt vocati, pauci verò electi*, Many are called,

Matth. 7. Luke 13.

Rom. 2. Gal. 6. 1 Cor. 3.

called, but few are chosen. How ma
ny by the force of this one word
pauci, few, have, as it were by some
sudden thunder clap been awaked
out of the dead trance of their licen
tious lives? How many at the bare
report therof have retired themselves
into solitary caves and desarts from
all society, and commerce with men?
How many thousand Martyrs hath it
made expose themselves to wracks,
prisons, fires, torturings, gibbets,
wild beasts, and the executioners ut
most rage and cruelty, whilst you
might heare from them no other
voyce than this, *It is no hard matter
to dye for us, who are to live againe a-
mong those few of the elect; sheath
your swords in our bodies, and spare
not, so long as our soules may be num-
bred among those few, but happy who
are saved.* Who of them would not
find courage enough to say: Could I
be extended on a hundred Crosses, I
would not shrinke to escape one of
them; had I a hundred necks, I would
stretch them all out under the Axe;
it should be my pastime to dye a
hundred times, and I should esteem
my torments only as restoratives, so as
I may be admitted after all into Para-
dise in company of those few who

are

are predestinate? from hence proceeded that generous saying of that glorious Martyr Saint *Ignatius*, *Let all crosses come, fire, wild beasts, and as many torments as the devil can invent so as I may enioy my Christ, I care not*, How many hath this same thunder of our Saviours words, this onely one word, *pauci, a few*, recalled from the ranke meddowes of luxury, to the house of sorrow and repentance, they chusing rather to be saved with a *few*, than perish with *many*, since they perish no lesse who perish in company, *non minus perit qui perit in turba?* And of this great scarcity of those who are saved, we have for our warning had frequent examples in every age. This was the onely subject of *Noah's* preaching, that Herald of justice, (as S. *Paul* termes him) for an hundred years & more; and yet men were so obdurate in their wickednes, as out of that infinite multitude then alive, onely eight soules were saved in that wooden arke or prison, & of those few, impious *Cain* was one; for so you shall as rarely find any society of good without the admixture of some bad, as the fragrant rose without the bryer cleaving to it. And so God being upon the poynt of de-

stroying the Land of *Sodom* and *Gomorrah*, was yet content with *Abrahams* request to hold his hands and spare the , if he could but have pickt him out ten just men of such innumerable multitudes as they were, and yet so great was the scarcity of the good, as they were not to be found; whereupon the Angels adviseth *Lot*, *Festina & salva te*, to make speed and save himself; and so onely three persons were preserved from so generall a calamity as was the burning of two such mighty Cities, whose ruines are even extant to this day, the monuments of the wrath of Almighty God. Neither in more ambiguous manner is the paucity of the predestinate expresst in that passage of sacred Scripture, when *Moses* leading under his conduct out of *Ægypt* 600000. fighting men, besides women and children, and others promiscously without number of lesser note, but onely two of such a world of people arrived unto that plentiful land of promise; all the rest being buried in that mighty Sepulcher of that vast desart, the receptacle of so many thousand dead. As for *Pharaoh* who followed them with such warlike preparation, to restraine them of

their

their liberty againe, he together with all his army was buryed in the red sea, the gaping sepulcher of such a mighty boast: *quis non timebit te ó Rex gentium*, who will not stand in awe of the O Lord of the Gentiles? Besides for their falling into actuall idolatry, *Moses* proclaymed among the children of *Israel*: *Si quis est Domini iungatur mihi*, &c. whosoever is our Lords, let him joyne with me, and they slew that day of them 23000. a lamentable issue of one act of Idolatry; to signifie how much God Almighty doth detest one mortall sin. So *Iosuah* having taken by that mysterious stratagem the City of *Ierico* put all the men and living creature in it unto the sword and fire, and so that mighty City, like some carasse in its funerall fire, was all unto a heap of ashes consumed away, only one house surviving so great a ruine, so great a calamity. And *Gedeon* in his expedition against the *Midianites*, out of 32000. chose onely 300. out for that present enterprise, and dismissed all the rest. For God hath no respect of any number, but of the good; neither is the way to hell so long, but in one breath it may be gone by committing of one mortall sin, whereby

Exod. 31.

Iudges 7.

we become traytors to the Divine Majesty, and meriting eternall punishment. So in former times for one libidinous act 40000. *Hebrews*, and 50600. *Benjamites* were slaine; and how deare did the *Benjamites* with the losse of so many thousand soules, pay for the curiosity of their eyes, when they looked with too great irreverence on the Arke of God? Neither is this great scarcity of the predestinate lesse clearly set before our eyes in the sacred history of the *Kings*, where *Absolon* leading an Army of rebells against the King his father, a messenger in all haste ran to let *David* understand, that all *Israel* with their whole heart did follow *Absolon*,

2 Kings. 15. *toto corde universus Israel sequitur Absalon*: and *Seba* seditiously stirring up a sort of tumultuous people against the King, there comes another advice to *David*, that all *Israel* was revolted from him, and followed *Seba*: *Separatus est omnis Israel à David secutusq*

2 Kings 20. *est Seba*. Doe but behold the world, & you will even say as much of it; for *Christ*, another *David* doth trace us out the way with his owne bloud, with his owne gored foot-steps, having his head crowned with thornes, his shoulders charged with the infa-

mous burthen of the crosse, his dying eyes floating with bloud and teares, in which dolefull equipage he ascends mount *Calvary*, and invites us to follow him; but alas how few are they who doe accompany him, who are content to be crucified with him, according to their severall conditions? So as we may lawfully say, that all the world is set upon malice: *totus mundus in maligno positus est*, and with their whole hearts follow, not *Seba*, but rather *Satan*, and leave our *Saviour* in Mount *Golgotha* alone. To this purpose likewise may be applyed that other passage of holy Scriptures, where 70000. *Israelites* are recorded to have been consumed by pestilence, only because *David* out of a presumption of his owne forces did cause the people to be mustred All which examples were but the first draught, and shadow of the wonderfull scarcity of the predestinate, which our Saviour afterwards in his Sermons so lively painted forth. Reckon all the *Jewes* according to the computation of the *Apocalyps*, from *Abraham* to the day of *Judgement* predestinate to be saved, and you shall find onely 144000. of them, scarcely the thousand part to passe on that account. And that which

is said, of them may be applyed with a certaine proportion unto all other Nations; for the prædictions of our Saviour have reference unto all, forasmuch as hee affirmed not onely of the Iewes, that few of them should walk in the narrow path of life, but he directs his speech generally to all; *pauci invenient eam*, few shall find it. In confirmation of this verity, the Prophets are every where frequent. *Hell hath dilated its soule* (saies *Isaiah*) *and opened its mouth boundlesse wide*; and that because *impiety like a fire imbraces* (*Id.*) *It shall consume the thorne and bryar, the very thicket of the grove shall be burnt, and the pride of the smoak shall roule along; for thorns and bryers shall overgrow the universall earth.* And where shall you not find whole wildernesses of briars of libidinousnesse and luxury? what place is free from the pricking thornes of cares, and solicitude, not so much of purchasing heaven, as wealth? So as truly we may say, *the earth is infected with its inhabitants, in that they have transgressed the lawes, altered right, and antiquated an eternall league; all are addicted to their owne weyes, and each one unto the most new fangled.* And
5. 3. *Hieremy* in no lesse a mournfull

straine

ſtraine bewayles this great penury of the good; *Circuit the wayes of Hieruſalem and behold, and obſerve, and ſearch in the ſtreets, doe you find a man that doth Iuſtice and regards his faith? Braſs and Iron there is corruption in all.* Not only the rich, but (what you will more wonder at) even the poor are infected with pride and riotouſnes; and poverty now is in league with vices too, a generall corruption hath tainted all, aiwel braſſe, as ſilver, and more rich mineralls. And the Prophet exploring the origen and ſourſe of all this evill ſayes, I *attended, and liſtned, and no man ſpeaks of any good,* (which is ſo much verified in theſe times of ours) *no man doth repent for his ſins,* Hier. 8. *ſaying what have* I *done? all are attent to their owne courſes, like horſes ruſhing furiouſly into the battaile.* Woe to the earth, woe to the men thereof, *The whole world is filled with adulteries.* Neither doth *Michæas* leſſe lament this exceſſive dearth of vertue: *Woe unto me* (ſayes he) *there is not one* Mich. 7. *cluſter of grapes fit to be eaten, the Saint is periſhed on earth, and the upright is not* (*to be found*) *among men.* Which conſideration made the royall Prophet ſhed ſo abundant teares: *God* (ſayth he) *hath looked downe from hea-* Pſ. 13.

ven on the sons of men to beholdif ther were any that would nnderstand, an seek after God; (but) *all were depra ved, all were become wholly unprofitable, there is no man, no not so much as one that doth any good.* And truely whosoever doth but consider these lamentable dayes of ours, and the variety of corruption, which is crept into our manners, he would be of the same opinion with this holy King, and conclude our Age most resembling to that immediately before the deluge, *When there was nothing but eating,* Matth. 24. *and drinking, marrying, and giving in marriage, till that day, when* Noah *entred into the Arke: neither had they any understanding, till the deluge came upon them, and destroyed them all.* Even so you will imagine, that vertue were wholy banished fom the earth, or if perchance any vouchsafe to harbour her, it is but only in passing, and by way of courtesie, not that she can challenge right to any habitation of her owne; which is the reason she is no where permanent; whilst vice doth so sway all, and hath such absolute dominion, as it is no longer able to reckon how many kingdomes it stands possessed of; masked injustice, and prying envy, exployting boldly

boldly whatsoever they please, & that filthy vice of Luxurie, odious to heaven, and pernicious to earth; with an incredible kinde of audacity. So that comparing the number of the good, reduced unto so few, unto so many *Myriades* of evill, we may wel say with *Bias, Rari boni, pravi plurimi*; and St. *Ambrose* to this effect; in comparison of the reprobate (sayes he) the number of the Elect is but very small, seeing you shall find every where multitudes of sinners, every where whole troops of them in the way of perdition, so as it may be truely sayd indeed, *That the wayes of Syon Lament, whilst the paths of Babylon do laugh.* And really whosoever but reflects the eyes of his mind upon the way which he buts upon, the precipice of hell, he shall perceive it so frequented, so thronged with passengers,, as one shoves another forwards out of a kind of sport or jolity; and provoked by one anothers examples, they make as much haste to the torments of hell, as they would doe unto some solemne feast. The whilst the way to vices is not onely proclive, but even precipitious; on the other side, the way which tends to vertue is but narrow, frequented but by few, and those for the most part of private qua-

Lamen. c.

lity, as *Isaiah* did insinuate in that Prophetical complaint of his, *These shall*
Isay 24. *be in the midst of the earth, in the midst of the people, just as if a few Olives which are remaining should be shaken out of the Olive tree, and grapes when the Vintage is ended.* Where the scarcity of the good may be understood by those few scattering bunches of grapes, by those few Olives which were left to be gleaned, whilst the rest were gathered, and the excessive multitude of evill by the precedent plentifull harvest of grapes and Olives: *For there is*
Osee 4. *no truth* (sayes the Prophet *Oseas*) *there is no mercy, there is no knowledge of God on earth, but slandering, lying, murther, theft, and adultery doe swarme; & sanguis sanguinem tetigit.* This scarcity of the good is but too apparent, which the Prophets thus deplore; unto whose teares succeed the Apostles complaints in the new Testament, where St. *John* affirmes all the world to be set on ma-
Eph. 15. lice: *totus mundus in maligno positus est:* and St. *peter* in this manner sorrowfully argues, *Si justus vix salvabitur, peccator & impius ubi apparebunt?* If the just shall scarcely be saved, where shall the wicked and impious appeare?
Phil. 2. St. *Paul* laments with often iterating the same, that *all seeke things that are their owne, not things that are*

Jesus

Iesus Christs. And our Saviour Christ himselfe affirmes, that *the kingdome of heaven suffers violence, and only the violent take it by force*. Neither in the meane while abstaines from threatnings, *Væ vobis, &c. woe unto you* (sayes he) *who are rich, for you have your consolation; woe to you which are full, for you shall hunger; woe to you who now laugh, for you shall lament, and weep*. And this likewise is lively set before our eyes in the parable recounted by S. *Luke*, where one part of the good seed, is said to lie withering away among the stones, another choaked among thornes and bryars; a third lights in the high way, where it is troden under foot: and scarcely a fourth part meets with a fruitfull soyle. So likewise of ten Lepers whom our saviour cleansed, onely one returned to thank him for curing him; of those who were invited to the feast, not one but found an excuse to absent himselfe, and as often as the fish-poole was stirred by the Angel, of so many diseased persons, who lay awaiting the occasion, onely one was cured; Onely a *Nicodemus* of all the Magistrates of the Iewes would venture to private conference with our Saviour Christ; and of so many covetous and wealthy Citizens of *Iericо*, of so many

Matth. 11. Luke 6. Luke 8. & 14.

many Camels (to use St. *Bedes* phrase) laden with their wealth, onely one *Zacheus* would discharge his bunchy back of his rich load, and restoring all which he had unjustly got, assay to enter by the narrow gate; Onely one *Matthew* from his intricate accounts; onely one *Magdalen* from her dissolute life, is recorded to bee converted to a more innocent one. St. *Paul* preaching before a frequent assembly of people at *Philippi* a City of *Macedonia*, onely one *Lydia* approved his Doctrine; another time discoursing of Christian Religion at *Athens*, in the publike pallace before a great and learned auditory, onely *Denys*, and *Damaris* assented to what hee said; the rest for the most part mocking and deriding him: and in that renouned assembly of 72. of the Iewish Magistrates, there was scarce one or two found, who thirsted not after our Saviours precious blood: Likewise at his Crucifying, there were many *spectators*, but lovers, and *imitators of his Crosse* a very few. So in these our dayes, there are many Sermons, but rarely any who amend their lives for them; vices are sufficiently inveighed against, but seldome sufficiently amended; nay men are so far from desiring to amend them, as they cannot en-

uke 23.

dure

dure to have them mentioned. *Multi vocati, pauci electi*, there are many called, but few chosen: alas but few indeed! There are many (sayes St. *Gregorie*) adjoyne themselves unto the faith, but few make use of it to attaine to heaven. And as upon the floore you shall find more straw than corn, more leaves than fruit upon the trees, more prickles than roses on the bryars, every where flints, but a few precious stones; even so the number of those whom the Divine providence promotes to beatitude is but small, compared to the multitudes of wicked men. How truely hath *Ieremy* prophesied, *Desolatione desolata est omnis terra, &c.* All the world is wasted with a desolation, because there is none who considers in his heart: there is none who considers in his heart indeed, since the thoughts of our hearts are so fleeting and inconstant, as they are still wandering, and never can apply themselves long to any thing that is good and vertuous. And this is the reason why wee have no more apprehension of hell, no more desire and longing after heaven. This accusation may bee urged as well against Christians, as any other men, that they make no account of the desireable Land: *pro nihilo habuerunt terram*

Psal. 105. *terram desiderabilem; for what is more to be desired than heaven?* and yet by reason wee have so little commerce with it in thought, we either conceit this kingdome of the blessed as some tedious thing, or else desire it nothing so fervently as we ought. From thence the devil conceives such hopes, and acquires such force against us as *Iob* a-
b 40. firmeth of him, *Ecce absorbebit fluvium, &c. That he shall not wonder if he swallow up a floud, and hee confides to have Iordan flow into his mouth.* And for this reason (saith that mirrour of patience) *verebar omnia opera mea sci-*
p. 9. *ens quod non parceres delinquenti*; I was suspitious of all my actions, as knowing that thou spareſt not the delinquent; I have all my words, works, and even my thoughts suspected, when I consider the rigid Iustice of Almighty God This was the motive of St. *Hilarions*, who (as St. *Hierome* recounteth) was most grievously perplext at the Article of death, and in a deadly feare to present himselfe before the tribunall of Christ. There remained but a little vitall heat unperished in his feeble body, and excepting his sences, there were no signes in him of a living man, when sadly lifting up his eyes and voyce together, *Egredere* (said he)

quid

quid times? egredere anima mea, quid dubites? Septuaginta prope annis ferviisti Christo, & mortem times? Depart (sayd he) what dost thou feare? depart my soule, what dost thou doubt? Thou hast served Christ almost these seventy yeares, and now at last art thou afraid to dye? No, his soule was not so much appaled at death, as that the approach of that judgement it was to undergoe. And now let every Christian consider with himselfe, with what security he can revell and take his pleasure; whilst such Saints as they doe tremble, when they come to dye; let them if they think good, hoard up treasures of gold and silver, mischiefe and ruine one another with mutuall enmity and hate, hunt after honours, and hauk for soaring glory; deny nothing to their humours and delights, alleaging forsooth, that God allotted the earth, of which you are inhabitants to the use of the sonnes of men, and reserved the heavens to be disposed by the soveraigne Lord thereof. Take then your liberties in seeing, thinking, and doing every thing you have a fancy to, make as many figaries as you list, think every thing lawfull which you have a mind unto, let your body take its fill of contentment, be sure to

live at your ease, walke in the wayes of your heart, and take your owne eyes for guides: *Et scitote quod pro omnibus his adducet vos Deus in judicium, &c.* Eccl. 11. But yet be assured, that for all these you must render an account to God; and though a man live never so many yeares, and have past them all over to his hearts content, yet hee is to bee mindfull of the dismall time, of those many dayes, which when they arrive, will argue all that is past of vanity. Wherefore let your endevour rather be to procure by your good works a certainty of your vocation and election. *Satagite ut per bona opera certam vestram vocationem & electionem faciatis.* 2. Pet. 1. What the signes of predestination are you have already understood. 1. Not only to love our friends, but our enemies. 2. To relieve the poor, not only by the bounty of our hands, but also with the affection of our minds. 3. To endure all afflictions patiently, and praise God Almighty for sending them. 4. To set light by the goods of fortune, in regard of heaven. 5. and 6. To consider how small it availes us to hearken to the interiour admonitions of God, or exteriour of men, if we neglect to put them in execution.

cution. 7. So to detest our former sins, as never to commit the like again. 8. To imagine we are not pleasing to God, until we become displeasing to our selves 9. Not to perswade our selves that we love Iesus Christ, so long as we love and cherish not his presence within our selves. 10. To resist stoutly our vitious inclinations, especially at first, since then every one can overcome them if he list 11. To lay a sure foundation of vertue in our minds, lest otherwise we be alwayes wavering. 12 To become so familiar with death by often thinking of it, as we may the lesse feare it when we come to dye: for he never dyes unwillingly who dayly and seriously imagines that he must dye at last: And this is the way to that life, wholly devoyd of death. And now let each one take a surveigh of his owne conscience, whether these signes of Predestination, whereby he may conceive a certtaine hope that he is not strayed from the way of the good, which leadeth into heaven, be extant in him or no: As for the way of the wicked, although for the present it seemeth smooth and levelled, yet it ends in hell and utter darknesse at the last: and notwithstanding, by reason

reason the entrance to it seems s commodious and delightsome, ther are so many flock unto it to thei perditions, as our own eyes may te stifie that true saying of our Saviou Christ, *Lata porta & spaciosa via es quæ ducit ad perditionem, &c. that th gate is wide, and the way spaciou which leads to perdition; and many* (to many alas) *are those who enter by it* It is reported by divers credible Au thors, that a certaine holy *Anchore* beheld in a vision soules falling a thick into hell as flocks of snow, o drops of raine, insomuch as the dam ned all amazed at their multitude not without good reason imagined the world to be at an end, as thinking it impossible, considering their num ber who descended into hell, that a ny more persons shauld be left alive.

St. *Vincent Ferrerius* of St. *Domi nicks* order, that mirrour of preachers, and religious men, did once in a pub like sermon discourse with great ef ficacy of the scarcity of the predesti nate, and confirmed it with a Won derfull example; whose words in re verence of so great a person I will be as exact in reporting, as the difference of language will give me leave. Be fore our Saviours comming into the world

world (says he) in humane flesh, more than five thousand yeares were already past, and except some of few of the children of *Israel*, all the rest of the world was damned. Imagine with your selfe besides, in the time of the Law of *Moses* how many Children have dyed without Circumcision; as also in the time of the Law of Christ how many without Baptisme; of all which number likewise not one is saved. Moreover how many *Jewes*, *Sarazens*, *Pagans*, and *Infidels*, how many wicked Christians (for faith and Baptisme cannot save a man unlesse they be accompanyed with good life) and how many other Christians are there besides, who although they have faith, are yet proud, avaricious, of lewd life, and given to many other vices, &c. And here note the example of the Arch-deacon of *Lions*, who having resigned his Benefice undertook a course of austere pennance for forty yeares together in the wildernesse. This holy man after his death appeared to the Bishop of Lyons, who desiring of him to discover somewhat unto him of the other world: the Saint answered, that thirty thousand in the world had dyed the same day with him, wherof only 5. were saved, himselfe

S. Vinc. Dominin. Septuag. serm. 6. post initium

selfe, and St. *Bernard* being two o
them. This is the reason why our Sa
viour advises us with so much solici
tude to enter by the narrow gate: *Fn
trate per a gustam portam.* This nar
row gate of paradise is the wil of Go
to which every one must conform
himselfe who desires to enter into pa
radise. The broad gate is our own
will, and the spatious way is worldl
conversation; as to eate and drink ou
fill, to follow our lustfull appetites,
take our pleasure, revenge our selves o
those who have injured us, and the
like: So as *pauci sunt electi*, but a few
are saved: To which exhortation o
St. *Vincent*, we will add another ex
ample recounted by an approved
Author.

A famous Preacher in *Germany*,
named *Bertold* of Saint *Francis* Or
der, inveighing once in a great audi
ence with much vehemency of speech
against a certaine vice, a woman there
present, conscious of her owne guil
tinesse therein, conceived so great a
terrour at his words, that on the sud
dain in the midst of so great a throng
she fell downe for dead: But after
wards being restored to life again, by
the joynt mediation of the peoples
prayes, she declared unto them, how

she

ſhe had bin preſented before the judgment ſeat of Almighty God; and among many other particulars, how of 600 00. of all nation, aſwell Chriſtians as infidels, who by divers ſorts of death had departed this life at the ſame inſtant with her, onely 3. ſoules of ſo huge a multitude entred heaven, and al the reſt damned to eternal fire. O how true is it, that many enter indeed by the large and ſpatious way of perdition! St. *Chryſoſtome* grounding himſelfe on the ſence of theſe words of our Saviour Chriſt, doth confidently affirm; *that the number is far greater of thoſe who goe to hell, but yet the kingdome of God, though it hath fewer inhabitants is more capacious: Multi ſunt plures ghennam ingredientes, ſed maius eſt Dei regnum licet habeat paucos.* And tel me, ſaith he, how many think you of thoſe, who live in this city ſhal be ſaved? I know that which I ſhal ſay wil offend your eares, but notwithſtanding I wil utter it: Of ſo many thouſand, ſcarcely one hundred; & I doubt me whether I have not been too large in my account: For alas how much malice is there now a dayes in the younger ſort, in the elder how much negligence, &c. This was the diſcourſe of that moſt prudent and

Tom. 9. hom. 14.

Saintly

saintly man, that Doctour of th Church, and light of the world St *Chrysostome*, in that mighty and po pulous City of Antioch, and that too in such a time, when the fervour wa not yet extinguished of the Primitive Church, and who then shal wonder i S *Paul* with so much solicitude doth admonish us to worke our salvation with feare and trembling, *cum metu & tremore vestram salutem operamini* and our Saviour Christ in such expresse tearmes exhorts us to *endevour to enter by the narrow gate.* Truth cryes out unto us, strive to labour and endevour with all your forces to enter into this gate by works worthy of repentance, into which we cannot bee admitted without much industry, and a resolution to overcome all difficulties whatsoever; and those who falter and go lingring on, may never hope to arrive unto it For unless the minds intention be fervent indeed, saith St. *Bede.* and a man forcibly overcome himselfe, he wil easily recoyle, and be wholly unable to persever in so narrow a passage: so great is the effusion of the unruly appetites of his flesh, to say nothing of the tentations, and persecutions which the world, and the devill procure those who endevour to

ad Phil. 2.

Luke 13.

enter

nter by this narrow way. And even
s a water-man who rowes against
he ſtreame muſt adde ſo much the
ore force unto his Oare, ſo thoſe
ho ſteere on their ſoules towards
eaven, in ſpight of the practiſes of
he enemy, muſt enforce themſelves
ith all the vertue they have to o-
ercome the violence they find with
reater violence, for feare their ſoules
ould be carryed away by force of
he ſtreame like boats into irrecove-
able errour: *Evigilate itaque juſti,* 1 Cor. 15.
& nolite peccare, Wherefore all you
at are juſt be watchfull, and do not
n: neither is any to bee accounted
atchful, but ſuch as in al places, at al
mes ſo lead their lives, as if each day
ere the laſt they ſhould ever ſee, and
ave ſo wary an eye over their conſci-
nce in all thoughts and works, as if
ey were inſtantly to dye. Let us
erefore doe that whilſt we may,
hich (otherwiſe) when we may no
nger, we ſhall wiſh to have done;
Quæ ſeminaverit homo hæc & metet,
man ſhall reap, onely that which he
th ſowne, and ſo he who ſowes in
s fleſh doth reap corruption from
s fleſh againe; whereas hee who Gal. 6.
wes in ſpirit, doth reap from his
irit an eternal life,

FINIS.